

BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD^{asws}
BY

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" الجزء الرابع "

Part Four

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(1) باب في الائمة عليهم السلام وانه صارت إليهم كتب رسول الله ص وامير المؤمنين صلوات الله عليهما

CHAPTER 1 – REGARDING THE IMAMS^{asws}, THEY^{asws} INHERITED THE BOOKS OF THE MESSENGER OF ALLAH^{saww} AND AMIR-UL-MOMINEEN^{asws}

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن الحسين عن صفوان عن معلى بن ابي عثمان عن معلى بن خنيس عن ابي عبد الله عليه السلام قال ان الكتب كانت عند علي عليه السلام فلما سار إلى العراق استودع الكتب ام سلمة فلما مضى على كانت عند الحسن فلما مضى الحسن كانت عند الحسين فلما مضى الحسين كانت عند علي بن الحسين ثم كانت عند ابي.

1 – It has been narrated to us by by Abul Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn, from Safwan, from Moala Bin Abu Usman, from Moala Bin Khunays, who has said the following:

Abu Abdullah^{asws} said: 'The Books were with Ali^{asws}. When he^{asws} went to Al-Iraq, he^{asws} entrusted the Books to Umm Salma^{as}. When he^{asws} met Shahadat¹, they were with Al-Hassan^{asws}. When Al-Hassan^{asws} met Shahadat, they were passed to Al-Husayn. When Al-Husayn^{asws} was martyred, they were inherited by Ali^{asws} Bin Al-Husayn^{asws}, (after his^{asws} Shahadat) then they were in my^{asws} father^{asws} Jurisdiction.

(2) حدثنا حمد بن الحسن بن علي بن فضال عن ابيه عن ابي بكير عن عبد الملك بن اعين قال اراني أبو جعفر عليه السلام بعض كتب علي ثم قال لي لاى شئ كتبت هذه الكتب قلت ما ابين الرأى فيها قال هات قلت علم ان قائمكم يقوم يوما فاحب ان يعمل بما فيها قال صدقت.

2 – It has been narrated to us by Muhammad Bin Al-Hassan Bin Ali Bin Fazal from his father, from Abu Bakeyr, from Abdul Malik Bin Ayn who said:

'Abu Ja'far^{asws} showed me some Books of Ali^{asws}, then said to me: 'For which affair have these Books been written?' I said, 'I have no opinion in this regard'. He^{asws} said: 'Give me'. I said, 'I know that the day when your Qaim^{ajfj} makes a stand, he^{ajfs} will act by what is in these' He^{asws} said: 'You have spoken the truth'.

(3) حدثنا احمد بن محمد عن محمد بن اسماعيل عن منصور عن ابي الجارود قال سمعت ابا جعفر عليه السلام يقول ان الحسين بن علي عليه السلام لما حضره الذي حضره دعا ابنته الكبرى فاطمة ابنة الحسين فدفع إليها كتابا ملفوفا ووصية ظاهرة وكان علي بن الحسين مبطونا معهم لا يرون الا لما به فدفع فاطمة الكتاب إلى علي بن الحسين ثم صار ذلك الكتاب والله الينا قال قلت فما في ذلك الكتاب جعلني الله فداك قال فيه والله ما يحتاج إليه ولد ادم منذ يوم خلق ادم إلى ان تقنى الدنيا والله ان فيه الحدود حتى ان فيه ارش الخدش.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour, from Abu Al-Jaroud who said:

'I heard Abu Ja'far^{asws} say: 'When Husayn^{asws} Bin Ali^{asws} attended to that which he^{asws} attended to, he^{asws} called his^{asws} eldest daughter, Fatima^{as} daughter of Al-Husayn^{asws}. He^{asws} handed over to her^{as} a wrapped Book and an apparent will, and Ali^{asws} Bin Al-Husayn^{asws} was present but did not read it except when Fatima^{as} handed over the Book to Ali^{asws} Bin Al-Husayn^{asws}. Then that Book went, by Allah^{azwj}, to us^{asws}.

I said, 'What is in that Book, may Allah^{azwj} Make me to be sacrificed for you^{asws}?' He^{asws} said: 'In it, by Allah^{azwj}, is whatever that is needed by the children of Adam^{as}, it contains all from the creation of Adam^{as} up to the annihilation of the world. By Allah^{azwj}, in it are the Limits, to the extent of even the compensation for a scratch'.

¹ Martyred

(4) حدثنا عمران بن موسى عن محمد بن الحسين عن محمد بن عبد الله بن زرارة عن عيسى بن عبد الله عن أبيه عن جده عن عمر بن عبد الله بن أبي سلمة عن أمه أم سلمة قال قالت أقعد رسول الله عليا عليه السلام في بيتي ثم دعا بجلد شاة فكتب فيه حتى ملأ أكارعه ثم دفعه إلى وقال من جاءك من بعدى بآية كذا وكذا فادفعه إليه

4 – It has been narrated to us by Umraan Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zarara, from Isa Bin Abdullah, from his father, from his grandfather, from Umar Bin Abu Salma, from his mother, who has said the following:

Umm Salma^{as} said: 'The Messenger of Allah^{saww} was seated in my^{as} house, then he^{saww} called for the skin of a sheep. He^{saww} wrote on it until its space was fully utilized, then handed it over to me^{as}, and said: 'The one who comes to you^{sa} by such and such sign, hand it over to him^{asws}'.

فاقامت أم سلمة حتى توفي رسول الله صلى الله عليه وآله وولى أبو بكر امر الناس بعثتني فقالت اذهب وانظر ما صنع هذا الرجل فجئت فجلست في الناس حتى خطب أبو بكر ثم نزل فدخل بيته فجئت فاخبرتها فاقامت حتى إذا ولى عمر بعثتني فصنع مثل ما صنع صاحبه فجئت فاخبرتها ثم اقامت حتى ولى عثمان فبعثتني فصنع مثل ما صنع صاحبه فاخبرتها

Umm Salma^{as} waited until the Messenger of Allah^{saww} left this world, and Abu Bakr became the governor of the affairs of the people. She^{as} sent me (to go to him) saying: 'Go and see what kind of man this is'. I went and sat among the people. Abu Bakr gave a sermon, then came down and went to his house. I went and informed her^{sa}. She^{sa} waited until when Umar became governor. She^{sa} sent me. He was of the same make as his companion was. I informed her^{sa}. She^{sa} waited until Usmaan became governor. She^{sa} sent me. His make was the same as of his companions. I informed her^{sa}.

ثم اقامت حتى ولى على فارس فقلت انظر ماذا يصنع هذا الرجل فجئت فجلست في المسجد فلما خطب على نزل فرأني في الناس فقال اذهب فاستأذن على امك قال فخرجت حتى جئتها فاخبرتها وقلت قال لى استأذن لى على امك وهو خلفي يريدك قالت وانا والله اريده فاستأذن على فدخل فقال لها اعطيني الكتب الذى دفع اليك بآية كذا وكذا كاني انظر إلى امي حتى قامت إلى تابوت لها في جوفها تابوت صغير فاستخرجت من جوفه كتابا فدفعته إلى على ثم قالت لى امي يا بنى الزمه فلا والله ما رأيت بعد نبيك اماما غيره.

Then she^{sa} waited until Ali^{asws} became governor. She^{sa} sent me with a message saying: 'Look at what this man^{asws} is made of'. I went and sat in the Mosque. When he^{asws} finished the sermon, he^{asws} came down. He^{asws} saw me among the people. He^{asws} said: 'Go and get permission for me^{asws} from your mother^{as}'. I went out until I came to her^{sa}. I informed her^{sa} and said, 'He^{asws} said to me: 'Go and get permission for me^{asws} from your mother^{as}', and he^{asws} is behind me wanting (to see) you^{sa}'. She said: 'And I^{sa}, by Allah^{azwj}, want to see him^{asws}'. I permitted Ali^{asws} to enter (into her house). He^{asws} said to her^{sa}: 'Give me the Book which was handed over to you^{sa} with such and such mark'. I looked at my mother^{as} until she^{sa} stood up and moved to a container, in the middle of which was a smaller container. She^{sa} brought out from the middle of it a Book and handed it over to Ali^{asws}, then my mother^{sa} said to me: 'O my^{sa} son, submit yourself to him^{asws}, for by Allah^{azwj}, I^{sa} have not seen, after your Prophet^{saww} an Imam^{asws} other than him^{asws}'.

(5) حدثنا ابراهيم بن هاشم عن جعفر بن محمد عن عبد الله بن ميمون عن جعفر عن أبيه قال في كتاب على عليه السلام كل شيء يحتاج إليه حتى الخدش و الارش والهرش.

5 – It has been narrated to us by Ibrahim Bin Haashim, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun, who has reported the following:

Ja'far^{asws}, from his^{asws} father^{asws} having said: 'In the Book of Ali^{asws} is everything that is needed by the people, even the compensation for scratching a scratch'.

(6) حدثنا محمد بن خالد الطيالسي عن سيف عن منصور أو عن يونس قال حدثني أبو الجارود قال سمعت أبا جعفر عليه السلام يقول لما حضر الحسين عليه السلام ما حضر دعا فاطمة بنته فدفع إليها كتابا ملفوفا ووصية ظاهرة فقال يا بنتي ضعي هذا في اكابر ولدى فلما رجع على بن الحسين دفعته إليه وهو عندنا قلت ما ذاك الكتاب قال ما يحتاج إليه ولد آدم منذ كانت الدنيا حتى تفنى.

6 – It has been narrated to us by Muhammad Bin Khalid Al-Tayaalsy, from Sayf, from Mansour or from Yunus, from Abu Al-Jaroud who said:

'I heard Abu Ja'far^{asws} say: 'When Al-Husayn^{asws} attended to what he^{asws} attended, he^{asws} called Fatima^{as}, his^{asws} daughter^{as}. He^{asws} handed over to her^{as} a wrapped Book and an apparent will'. He^{asws} said: 'O my^{asws} daughter^{as}, keep this among the belongings of my^{asws} son^{asws}'. When Ali^{asws} Bin Al-Husayn^{asws} returned, she^{as} handed it over to him^{asws}, and it is with us^{asws}. I said, 'What is that Book?' He^{asws} said: 'Whatever is needed is there, from the creation of Adam^{asws} and since the beginning of the world up to its annihilation'.

(7) حدثنا ابراهيم هاشم عن ابي عبد الله البرقي عن خالد بن حماد عن الحسين بن نعيم الصحاف عن علي بن يقطين قال قال لي أبو الحسين عليه السلام يا علي هذا افقه ولدى وقد نحلته كتبتي واثار بيده إلى ابنه علي عليه السلام.

7 – It has been narrated to us by Ibrahim Haashim, from Abu Abdullah Al-Barqy, from Khalid Bin Hamaad, from Al-Husayn Bin Na'eem Al-Sahaaf, from Ali Bin Yaqteen who said:

'Abu Al-Husayn^{asws} (Seventh Imam^{asws}) said to me: 'O Ali, this is what I^{asws} have agreed with my^{asws} son^{asws} and he^{asws} will keep my^{asws} Books instead', and he^{asws} indicated by his^{asws} hand to his^{asws} son^{asws} Ali^{asws}.

(8) حدثنا محمد بن عيسى عن انس بن محرز عن علي بن يقطين قال سمعته يقول ان ابني عليا سيد ولدى وقد نحلته كتبتي.

8 – It has been narrated to us by Muhammad Bin Isa, from Anas bin Mahraz, from Ali Bin Yaqteen who said:

'I heard him^{asws} say: 'Ali^{asws} is the chief of my^{asws} sons^{asws} and I^{asws} have handed my^{asws} Books over to him^{asws}'.

(9) حدثنا محمد بن عيسى عن الحسن بن محبوب وعثمان بن عيسى عن الحسين بن نعيم عن علي بن يقطين قال كنت جالسا عند ابي ابراهيم فدخل عليه علي ابنه فقال هذا سيد ولدى وقد نحلته كتبتي.

9 – It has been narrated to us by Muhammad Bin Isa, from Al-Hassan Bin Mahboub and Usmaan Bin Isa, from Al-Husayn Bin Naeem, from Ali Bin Yaqteen who said:

'I was sitting with Abu Ibrahim^{asws} (Seventh Imam^{asws}). His son Ali^{asws} entered to see him^{asws}. He said: 'This is the chief of my^{asws} sons, and I^{asws} have handed my^{asws} Books to him^{asws}'.

(10) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن القاسم عن بريد العجلي عن محمد بن مسلم قال سئلته عن ميراث العلم ما بلغ اجوامع هو من العلم ام فيه تفسير كل شئ من هذه الأمور التي يتكلم فيها الناس من الطلاق و الفرائض فقال ان عليا عليه السلام كتب العلم كله القضاء والفرائض فلو ظهر امرنا فلم يكن شيئا الا وفيه سنة نمضيها.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Al-Qasim, from Bureyd Al-Ajaly, from Muhammad Bin Muslim who said:

'I asked about inheritance of the knowledge what has reached the mosques whether this is from the knowledge or in it is the explanation of everything from these commands about which the people are talking about, about divorce and the obligation'. He^{asws} said: 'Ali^{asws} wrote the knowledge of all the judgements and the obligations. When our^{asws} Amr (Al-Qaim) appears then there will not be anything other than our^{asws} Sunnah (being established).

(11) حدثنا محمد بن الحسين عن عبد الرحمن بن ابي هاشم عن عنيسة بن نجاد العابد قال سمعت جعفر بن محمد عليه السلام وذكرت عنده الصلوة فقال ان في كتاب على الذي املاء رسول الله ان الله تبارك وتعالى لا يعذب على كثرة الصلوة والصيام ولكن يزدده جزاء.

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahmaan Bin Abu Hashim, from Anbasat Bin Najaad Al-Aabad who said:

I heard Ja'far Bin Muhammad^{asws} and the Prayer was mentioned to him^{asws}. He^{asws} said: 'It is in the Book of Ali^{asws} which was dictated by the Messenger of Allah^{saww}, that Allah^{azwj} Blessed and High does not Punish the one who frequently reictes it and observes Fasts, but rather Allah^{azwj} Increases its Reward'.

(12) حدثنا محمد بن الحسين بن عبد الرحمن بن ابي هاشم عن عنيسة بن العابد قال كنا عند الحسين بن علي عم جعفر بن محمد وجائه محمد بن عمران فسئله كتاب ارض فقال حتى أخذ ذلك من ابي عبد الله عليه السلام قال قلت له وما شأن ذلك عند ابي عبد الله عليه السلام قال انها وقعت عند الحسن ثم عند الحسين ثم عند علي بن الحسين ثم عند ابي جعفر عليه السلام ثم عند جعفر فكتبناه من عنده.

12 – It has been narrated to us by Muhammad Bin Al-Husayn Bin Abdul Rahmaan Bin Abu Hashaam, from Anbasat Bin Al-Aabad who said:

I was with Al-Husayn Bin Ali the unlice of Ja'far Bin Muhammad^{asws}, and Muhammad Bin Umraan came and asked him about the book of land. He said, 'Until I get that from Abu Abdullah^{asws}'. I said, 'What is its significance with Abu Abdullah^{asws}?'. He said, 'It was with Al-Hassan^{asws}, then Al-Husayn^{asws}, then with Ali^{asw} Bin Al-Husayn^{asws}, then with Abu Ja'far^{asws}, then with Ja'far^{asws}. We have written it from him^{asws}'. **(This is not a Hadith but a Riwayah)**

(13) حدثنا عمران بن موسى عن محمد بن الحسين عن محمد بن عبد الله بن زرارة عن عيسى بن عبد الله عن ابيه عن جده قال التفت علي بن الحسين عليه السلام إلى ولده وهو في الموت وهم مجتمعون عنده ثم التفت إلى محمد بن علي ابنه فقال يا محمد هذا الصندوق فاذهب به إلى بيتك ثم قال اما انه لم يكن فيه دينار ولا درهم ولكنه كان مملوا علما.

13 – It has been narrated to us by Umran Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zarara, from Isa Bin Abdullah, from his father, from his grandfather who said:

Ali^{asws} Bin Al-Husayn^{asws} turned towards his^{asws} son, and he^{asws} was on his death bed, and they had gathered around him^{asws}. Then he^{asws} turned to Muhammad Bin Ali^{asws}, his^{asws} son. He^{asws} said: 'O Muhammad! This is the box, go with it to your house'. Then said: 'But, in it is neither Dinaars nor Dirhams, but it is filled with knowledge'.

(14) حدثنا محمد بن الحسين عن جعفر بن بشير عن الحسين بن ابي مخلص عن عبد الملك قال دعا أبو جعفر عليه السلام بكتاب علي عليه السلام فجاء به جعفر عليه السلام مثل فخذ الرجل مطوى فإذا فيه ان النساء ليس لهن من عقار الرجل إذا هو توفى عنها شيء فقال أبو جعفر هذا والله خطه علي عليه السلام بيده واملاء رسول الله صلى الله عليه واله.

14 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Al-Husayn, from Abu Makhlad, from Abdul Malak who said:

'Abu Ja'far^{asws} called for the Book of Ali^{asws}. Ja'far^{asws} came with it, it was like a folded thigh of a man. In it was something about the women for whom there was no property from the man if he were to die from them. Abu Ja'far^{asws} said: 'This, by Allah^{azwj}, has been written by Ali^{asws} by his^{asws} hand, and dictated by the Messenger of Allah^{saww}'.

(15) حدثنا محمد بن الحسين عن جعفر بن بشير عن عنيسة بن ابي عبد الله عليه السلام قال في كتاب علي عليه السلام الذي املى رسول الله صلى الله عليه وآله ان كان الشوم في شيء ففي النساء.

15 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Anbasat, who has reported the following:

Abu Abdullah^{asws} having said: 'In the Book of Ali^{asws} which was dictated by the Messenger of Allah^{saww}, had everything even about the hidden evil of the women²'.

(16) حدثنا ابراهيم بن هاشم عن عبد الرحمن بن حماد عن جعفر بن عمران الوشا عن ابي المقدم عن ابن عباس قال كتب رسول الله صلى الله عليه وآله كتابا فدفعه إلى ام سلمة فقال إذا انا قبضت فقام رجل على هذه الأعواد يعني المنبر فأتاك يطلب هذا الكتاب فادفعه إلى فقام أبو بكر ولم يأتها وقام عمر ولم يأتها وقام عثمان فلم يأتها وقام علي عليه السلام فنادها في الباب فقالت ما حاجتك فقال الكتاب الذي دفعه اليك رسول الله صلى الله عليه وآله فقالت وانك انت صاحبه فقالت اما والله ان الذي كنت لاحب ان يحيوك به فاخرجته إليه ففتحه فنظر فيه ثم قال ان في هذا لعلما جديدا.

16 – It has been narrated to us by Ibrahim Bin Haashim, from Abdul Rahmaan Bin Hamaad, from Ja'far Bin Umraan Al-Washaa, from Abu Al-Maqdaam, from Ibn Abbas who said:

'The Messenger of Allah^{saww} wrote a Book. He^{saww} handed it over to Umm Salma^{sa} saying to her^{sa}: 'If I^{saww} were to be Captured (called to the next world), a man will stand up on these pieces of wood, meaning the pulpit. He will come to you^{sa} seeking this Book. Hand it over to him'. Abu Bakr stood up and did not come to her^{sa}, and Umar stood up and did not come to her^{sa}, and Usman stood up and did not come to her^{sa}, and Ali^{asws} stood up. He^{asws} called out to her^{sa} at the door. She^{sa} asked: 'What is your^{asws} need?' He^{asws} said: 'The Book which was handed over to you^{sa} by the Messenger of Allah^{saww}'. She said: 'And you^{asws} are surely its owner'. She said: 'But, by Allah^{azwj}, I would like them to love you^{asws} by it'. She^{sa} brought it out to him^{asws}. He^{asws} opened it. He^{asws} looked into it, and then said: 'In this is new knowledge'.

(17) حدثنا محمد بن الحسين عن جعفر بن بشير عن عنيسة عن الحسين بن علي قال جاء مولى لهم فطلب منهم كتابا فقال هو عند جعفر فقلت ولم صار عند جعفر قال كان عند علي بن الحسين ثم كان عند ابي جعفر ثم هو اليوم عند جعفر.

17 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Anbasat, from Al-Husayn Bin Ali who said, 'Their freed slave came to them seeking a Book from them. He said:

'It is with Ja'far^{asws}'. I said, 'And why did it go to Ja'far^{asws}?'. He said, 'It used to be with Ali^{asws} Bin Al-Husayn^{asws}, then it used to be with Abu Ja'far^{asws}, then today it is with Ja'far^{asws}'.

(18) حدثنا محمد بن اسماعيل عن عبد الرحمن بن ابي نجران عن عبد الله بن ايوب عن ابيه قال سمعت ابا عبد الله عليه السلام يقول ما ترك على شيعة وهم يحتاجون إلى احد في الحلال والحرام حتى انا وجدنا في كتابه ارش الخدش قال ثم قال اما انك ان رايت كتابه لعلمت انه من كتب الاولين.

18 – It has been narrated to us by Muhammad Bin Ismail, from Abdul Rahmaan Bin Abu Najraan, from Abdullah Bin Ayub, from his father who said:

'I heard Abu Abdullah^{asws} say: 'Ali^{asws} did not avoid anything that his Shiites would need regarding the Permissible and the Prohibited to the extent that I^{asws} have found in his^{asws} Book the compensation for a scratch'. Then said: 'But, had you seen his^{asws} Book, you would have known that it is from the earlier Books'.

(19) حدثنا محمد بن الحسين عن صفوان عن ابي الصباح قال قلت لابي عبد الله عليه السلام بلغنا ان رسول الله صلى الله عليه وآله قال لعلي ع انت اخي وصاحبي وصفبي ووصيي وخالصي من اهل بيتي وخليفتي في امتي وسأنبئك فيما يكون فيها من بعدى يا علي اني احببت لك ما احبه لنفسي واكره لك ما اكرهه لها فقال لي أبو عبد الله هذا مكتوب عندي في كتاب على ولكن دفعته امس حين كان هذا الخوف وهو حين صلب المغيرة.

19 -It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Abu Al-Asbaah who said:

² Since women are 'Mastur' (hidden), so it's a metaphor about something which is further hidden away, i.e., bad intentions, which are not shared even with the close one.

'I said to Abu Abdullah^{asws}, 'It has reached us that the Messenger of Allah^{saww} said to Ali^{asws}. 'You^{asws} are my^{saww} brother, and my^{saww} companion, and (of) my^{saww} qualities, and my^{saww} successor, and sincere to me^{saww} from the Person^{asws} of my^{saww} Household, and my^{saww} Caliph in my^{saww} community, and I^{asws} will inform you^{asws} of what is going to happen in it after me^{saww}. O Ali^{asws}, I^{saww} love for you^{asws} what I^{saww} love for myself^{saww}, and dislike for you^{asws} what I^{saww} dislike for myself^{saww}. Abu Abdullah^{asws} said to me: 'This is written with me^{asws} in the Book of Ali^{asws}, but I^{asws} handed it over yesterday due to the instigations of the descendants of al-Mughira³'.

(20) حدثنا محمد بن الحسين عن الحسن بن علي بن فضال عن ابي بكر عن زرارة عن ابي عبد الله عليه السلام قال ما مضى أبو جعفر حتى صارت الكتب إلى.

20 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Fazaal, from Abu Bakeyr, from Zarara, who has said the following:

Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} did not leave (this world) until he^{asws} made the Book to reach to me^{asws}'.

(21) حدثنا محمد بن عيسى عن صفوان عن ابي عثمان عن معلى بن خنيس عن ابي عبد الله عليه السلام انه قال في بنى عمه لو انكم سألوكم واجبتموهم كان احب إلى ان تقولوا لهم انا لسنا كما يبلغكم ولكننا قوم نطلب هذا العلم عند من هو ومن صاحبه فان يكن عندكم فانا نتبعكم إلى من يدعوننا إليه وان يكن عند غيركم فانا نطلبه حتى نعلم من صاحبه

21 – It has been narrated to us by Muhammad Bin Isa, from Safwaan, from Abu Usmaan, from Moala Bin Khunays, who has said the following:

Abu Abdullah^{asws} having said regarding the clan of his^{asws} uncle: 'And if they were to ask you and you were to answer them, this would have been more beloved to me^{asws} than for you to say to them that I^{asws} am not as it has reached you, but we^{asws} are a people who seek this knowledge from the one^{asws} whose has it, and who is the owner of it. If this happens to be with you, then I^{asws} will follow you to the one you are calling us^{asws} to, and if this happens to be with others, I^{asws} would seek it until I^{asws} know it from its owner'.

وقال ان الكتب كانت عند علي بن ابي طالب عليه السلام فلما سار إلى العراق استودع الكتب ام سلمة فلما قتل كانت عند الحسن فلما هلك الحسن كانت عند الحسين ثم كانت عند ابي ثم تزعم يسبقونا إلى خير ام هم ارجب إليه منا ام هم اسرع إليه منا ولكننا ننتظر امر الاشياخ الذين قبضوا قبلنا اما انا فلا اخرج ان اقول ان الله قال في كتابه لقوم أو اثاره من علم ان كنتم صادقين فمرهم فليدعوا من عنده اثرة من علم ان كانوا صادقين.

And said: 'The Book used to be with Ali^{asws} Bin Abu Talib^{asws}. When he^{asws} went to Al-Iraq, he^{asws} entrusted the Book to Umm Salma^{sa}. When he^{asws} was martyred, it used to be with Al-Hassan^{asws}, when Al-Hassan^{asws} was no more, it used to be with Al-Husayn^{asws}, then it used to be with my^{asws} father^{asws}, but I^{asws} am not embarrassed to say that Allah^{azwj} has Stated in His^{azwj} Book to the people **[46:4] or traces of knowledge, if you are truthful** Pass by them, let them call on the one with whom are the traces of knowledge if they were the truthful'.

(22) حدثنا الحسن بن علي عن احمد بن هلال عن امية بن علي عن حماد بن عيسى عن ابراهيم بن عمر اليماني عن ابي الطفيل عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله لاميير المؤمنين عليه السلام اكتب ما املى عليك قال علي عليه السلام يا نبي الله وتخاف النسيان قال لست اخاف عليك النسيان وقد دعوت الله لك ان يحفظك فلا ينساك لكن اكتب لشركائك قال قلت ومن شركائي يا نبي الله قال الائمة من ولدك بهم يسقى امتي الغيث وبهم يستجاب دعاؤهم وبهم يصرف البلاء عنهم وبهم تنزل الرحمة من السماء وهذا اولهم أو ماء بيده إلى الحسن ثم أو ماء بيده إلى الحسين ثم قال الائمة من ولدك.

22 – It has been narrated to us by Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Ameet Bin Ali, from Hamaad Bin Isa, from Ibrahim Bin Umar Al-Yamani, from Abu Al-Tufeyl, who has said the following:

³ A notorious enemy of Ahl Al-Bayt^{asws}.

Abu Ja'far^{asws} having said: 'The Messenger of Allah^{saww} said to Amir-ul-Momineen^{asws}: 'Write what I^{saww} dictate to you^{asws}'. Ali^{asws} said: 'O Prophet^{saww} of Allah^{azwj}, and you^{asws} are afraid that I^{asws} will forget it?' He^{saww} said: 'I^{saww} am not afraid of you^{asws} forgetting it, and I^{saww} have supplicated to Allah^{azwj} for you^{asws}, He^{azwj} will Make you^{asws} memorise it and He^{azwj} will not let you^{asws} forget it, but, write it for your^{asws} associates'.

He^{asws} said: 'And who are my^{asws} associates, O Prophet^{saww} of Allah^{azwj}? He^{saww} said: 'Imams^{asws} from your^{asws} sons by whom^{asws} my^{saww} community's needs will be quenched like rains falls (on the Earth), and by whom^{asws} their supplications will be answered and their afflictions will be averted due to them^{asws}, and by whom^{asws} Mercy will descend from the sky, and they^{asws} are the first ones of them^{asws}, and he^{asws} indicated by his^{saww} hand to Al-Hassan^{asws}, then he^{saww} indicated by his^{saww} hand to Al-Husayn^{asws}, then said: 'Imams^{asws} from your^{asws} sons^{asws}'.

(23) حدثنا الحجال عن الحسن بن الحسين عن محمد بن سنان عن صباح عن عبد الله بن محمد بن عقيل عن ام سلمة قالت اعطاني رسول الله صلى الله عليه وآله كتابا قال امسكي هذا فإذا رأيت امير المؤمنين سعد منبري فجاء يطلب هذا الكتاب فادفعه إلى قالت فلما قبض رسول الله صلى الله عليه وآله سعد أبو بكر المنبر فانتظرت به فلم يسألها فلما مات سعد عمر فانتظرت به فلم يسألها فلما مات عثمان سعد امير المؤمنين فلما سعد ونزل جاء فقال يا ام سلمة اريني الكتاب الذي اعطاك رسول الله صلى الله عليه وآله فاعطيته فكان عنده قال قلت أي شيء كان ذلك قال كل شيء تحتاج إليه ولد ادم.

23 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Sinan, from Sabaah, from Abdullah Bin Muhammad Bin Aqeel, who has said the following:

Umm Salma^{as} having said: 'The Messenger of Allah^{saww} gave to me^{as} a Book, saying: 'Hold on to this, if you^{sa} see Amirul-ul-Momineen^{asws} ascend my^{saww} Pulpit, he^{asws} will come seeking this Book, hand it over to him^{asws}'.

She^{sa} said: 'When the Messenger of Allah^{saww} was Captured (met Shahadat), Abu Bakr ascended the Pulpit. I^{sa} waited for him. He did not ask for it. When he died, Umar succeeded. I^{sa} waited for him. He did not ask for it. When Umar died, Usmaan was nominated. I^{sa} waited for him. He did not ask for it. When Usmaan died, Amir-ul-Momineen^{asws} had the ascendancy over others. When he^{asws} ascended and came down, he^{asws} came over. He^{asws} said: 'O Umm Salma^{sa}, show me^{asws} the Book which the Messenger of Allah^{saww} gave to you^{sa}'. I^{sa} gave it to him^{asws}. When it was with him^{asws}, I^{sa} said: 'Which thing is in that?' He^{asws} said: 'Everything that is needed for the people from the creation of Adam^{as}'.

(24) حدثنا احمد بن محمد عن الحسين بن سعيد ومحمد بن عبد الجبار عن عبد الرحمن بن ابي نجران جميعا عن محمد بن سنان عن ابي الجارود عن ابي جعفر ع قال لما حضر الحسين ما حضر دفع وصيته إلى فاطمة ابنته ظاهرة في كتاب مدرج فلما كان من امر الحسين ما كان دفعت ذلك إلى علي بن الحسين قال قلت فما فيه يرحمك الله قال ما تحتاج إليه ولد ادم منذ كانت الدنيا إلى ان ينتهى

24 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najraan together, from Muhammad Bin Sinan, from Abu Al-Jaroud, who has said the following:

Abu Ja'far^{asws} said: 'When Al-Husayn^{asws} attended to that which he^{asws} attended to, he^{asws} handed over his^{asws} will to Fatima^{asws}, his^{asws} daughter, a phenomenon recorded in the Book. When it was the matter of Al-Husayn^{asws} which was, she^{asws} handed that over to Ali^{asws} Bin Al-Husayn^{asws}'. I said, 'What was in it, May Allah^{azwj} have Mercy on you^{asws}? He^{asws} said: 'Whatever may be needed by the people, from the creation of Adam^{as} since the formation of the world till its annihilation'.

2 - باب في الانمة عندهم الكتب التي فيها اسماء الملوك الذي يملكون

CHAPTER 2 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} IS THE BOOK IN WHICH ARE THE NAMES OF THE KINGS WHO WILL RULE

(1) حدثنا محمد بن الحسين عن عبد الرحمن ابن ابي هاشم وجعفر بن بشير عن عنبسة عن المعلى بن خنيس قال كنت عنه ابي عبد الله عليه السلام إذ اقبل محمد بن عبد الله بن الحسن فسلم ثم ذهب ورق له أبو عبد الله ودمعت عينه فقلت له لقد رأيتك صنعت به ما لم تكن تصنع قال رققت له لانه ينسب في امر ليس له لم اجده في كتاب على من خلفاء هذه الامة ولا ملوكها.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahmaan Ibn Abu Hashaam and Ja'far Bin Basheer, from Anbasat, from Al-Moala Bin Khunays who said: 'I was with Abu Abdullah^{asws}, when Muhammad Bin Abdullah came and greeted. Then Abu Abdullah^{asws} gave a paper to him and had tears in his^{asws} eyes'. I said to him^{asws}, 'I saw you^{asws} reacted towards him in your^{asws} unusual way'. He^{asws} said: 'I^{asws} sympathised with him, because he has asked for that which is not for him. I^{asws} did not find him in the Book of Ali^{asws} as being from the Caliphs of this community, and its rulers'.

(2) حدثنا يعقوب بن يزيد عن ابن عمير عن عمر بن اذينة عن جماعة سمعوا ابا عبد الله عليه السلام يقول وقد سئل عن محمد فقال ان عندي لكتابين فيهما اسم كل نبي وكل مالك يملك والله ما محمد بن عبد الله في احدهما.

2 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Umeyr, from Amar Bin Azina, who has said the following:

A group who heard Abu Abdullah^{asws} say when asked about Muhammad (bin Abdullah), he^{asws} said: 'With me^{asws} are Books in which there is the name of every Prophet^{as} and every king who will rule. By Allah^{azwj}, there is no Muhammad Bin Abdullah in any one of them'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن عبد - الصمد بن بشير عن فضيل سكره قال دخلت على ابي عبد الله عليه السلام قال يا فضيل اترى في أي شيء كنت انظر فيه قبل قال قلت لا قال كنت انظر في كتاب فاطمة ع فليس ملك يملك الا وفيه مكتوب اسمه واسم ابيه فما وجدت لولد الحسن فيه شيء.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qaasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fazeyl Sakra who said:

'I visited Abu Abdullah^{asws}. He^{asws} said: 'O Fazeyl, do you know in what thing I^{asws} had looked into before?' I said, 'No'. He^{asws} said: 'I^{asws} had looked into the Book of Fatima^{asws}. There is no king who will rule except he is mentioned therein by his name and the name of his father. I^{asws} did not find for the son of Al-Hassan anything'.

(4) حدثنا علي بن اسماعيل عن صفوان بن يحيى عن العيص بن القاسم عن معلى بن خنيس قال قال أبو عبد الله عليه السلام مامن نبي ولا وصي ولا ملك الا في كتاب عندي لا والله ما لمحمد بن عبد الله بن الحسن فيه اسم.

4 – It has been narrated to us by Ali Bin Ismail, from Safwaan Bin Yahya, from Al-Ays Bin Al-Qasim, from Moala Bin Khunays who said:

Abu Abdullah^{asws} said: 'There is none from the Prophets^{as}, and the successors^{as}, or kings, but he is in the Book with me^{asws}. No, by Allah^{azwj}, there is no name of Muhammad Bin Abdullah Al-Hassan in it'.

(5) حدثنا يعقوب بن يزيد عن محمد بن ابي عمير عن محمد بن عمران عن سليمان بن خالد قال سمعت ابا عبد الله عليه السلام يقول ان عندي لصحيفة فيها اسم الملوك ما لولد الحسن فيها شيء.

5 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Umran, from Suleyman Bin Khalid who said:

'I heard Abu Abdullah^{asws} say: 'With me^{asws} is a Parchment, in which are the names of the kings. There isn't anything mentioned for the son of Al-Hassan'.

(6) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن صفوان عن العيص بن القاسم قال قال لي أبو عبد الله عليه السلام ما من نبي ولا وصي ولا ملك الا في كتاب عندي والله ما لمحمد بن عبد الله فيه اسم.

6 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Safwaan, from Al-Aas Bin Al-Qasim who said:

'Abu Abdullah^{asws} said to me: 'There is none from the Prophets^{as}, or successors^{as}, or kings except that it is in a Book in my^{asws}. possession There isn't the name of Muhammad Bin Abdullah in it'.

(7) حدثنا محمد بن اسماعيل عن عبد الرحمن بن ابي نجران عن ابن سنان عن داود بن سرحان ويحيى بن معمر وعلى بن ابي حمزة عن الوليد بن صبيح قال قال لي أبو عبد الله عليه السلام يا وليد اني نظرت في مصحف فاطمة ع فلم اجد لبنى فلان فيه الا كغبار النعل.

7 – It has been narrated to us by Muhammad Bin Ismail, from Abdul Rahmaan Bin Abu Najraan, from Ibn Sinan, from Dawood Bin Sarhaan and Yahya Bin Ma'mar and Ali Bin Abu Hamza, from Al-Waleed bin Sabeeh who said:

'Abu Abdullah^{asws} said to me: 'O Waleed, I^{asws} looked in the Parchment of Fatima^{asws}. I^{asws} did not find for the Clan of so an so in it except for the dust of the slippers'.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن سليمان بن دينار عن عبد الله بن عطاء التميمي قال كنت مع علي بن الحسين في المسجد فمر عمر بن عبد العزيز عليه شراكا فضة وكان من احسن الناس وهو شاب فنظر إليه علي بن الحسين فقال يا عبد الله بن اعطاء ترى هذا المتترف انه لن يموت حتى يلى الناس قال قلت هذا الفاسق قال نعم لا يلبث فيهم الا يسيرا حتى يموت فإذا مات لعنه اهل السماء و استغفر له اهل الأرض.

1 – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Suleyman Bin Dinaar, from Abdullah Bin Ata'a Al-Tameemy who said:

'I was with Ali^{asws} Bin Al-Husayn^{asws} in the Mosque. Umar Bin Abdul Aziz passed by him^{asws}, wearing trimmings of silver and he was young and the best looking among the people. Ali^{asws} Bin Al-Husayn^{asws} looked towards me and said: 'O Abdullah Bin Ata'a, do you see these luxuries? He will not die until he follows the people (our enemies)'. I said, 'This is an evil doer'. He^{asws} said: 'Yes. He will not be among them for long and will soon die. When he dies, the inhabitants of the sky will curse him and the inhabitants of the earth will seek forgiveness for him'.

(3) باب ما عند الانمة عليهم السلام من ديوان شيعتهم الذي اسماءهم واسماء آبائهم

3 – CHAPTER OF WHAT IS WITH THE IMAMS^{asws} FROM THE DEEWAAN (COLLECTION) OF THEIR^{asws} SHIITES IN WHICH ARE THEIR NAMES AND THE NAMES OF THEIR FATHERS

(1) حدثنا يعقوب بن يزيد عن الحسن بن علي بن فضال عن ظريف ناصح وغيره عن رواه عن حبابة الوالبية قال قلت لابي عبد الله عليه السلام ان لي ابن اخ وهو يعرف فضلكم واني احب ان تعلمني امن شيعتكم قال وما اسمه قالت قلت فلان بن فلان قالت فقال يا فلانة هات الناموس فجاءت بصحيفة تحملها كبيرة فنشرها ثم نظر فيها فقال نعم هو ذا اسمه واسم ابيه ههنا.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Zareyf Naasah and someone else, from Habaabat Al-Walbiyat who said:

'I said to Abu Abdullah^{asws}, 'I have a nephew and he knows your^{asws} preferences, and I would love it if you^{asws} could let me know whether he is from your^{asws} Shiites'. He^{asws} said: 'And what is his name?' I said, 'the name and the son of so and so'. He^{asws} said: 'O so and so, bring to me^{asws} the (Book of) Law. He came bearing a large Parchment. He^{asws} displayed it, then looked into it. He^{asws} said: 'Yes, he is here with his name and the name of his father'.

(2) حدثنا احمد بن محمد بن علي بن الحكم عن سيف بن عميرة عن ابي بكر الحضرمي عن رجل من بني حنيفة قال كنت مع عمي فدخل على علي بن الحسين فرأى بين يديه صحايف ينظر فيها فقال له أي شيء هذه الصحف جعلت فذاك قال هذا ديوان شيعتنا قال افتاذن اطلب اسمي فيه قال نعم فقال فاني لست اقراء وابن اخي على الباب فتأذن له فدخل حتى يقرأ قال نعم فادخلني عمي فنظرت في الكتاب فاول شيء هجمت عليه اسمي فقلت اسمي ورب الكعبة قال ويحك فاين انا فجرت بخمسة اسماء أو ستة ثم وجدت اسم عمي فقال علي بن الحسين اخذ الله ميثاقهم معنا على ولايتنا لا يزيدون ولا ينقصون ان الله خلقنا من اعلا عليين وخلق شيعتنا من طينتنا اسفل من ذلك وخلق عدونا من سجين وخلق اوليائهم منهم من اسفل النار.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Abu Bakr Al-Khazramy, from a man from Clan of Huneyfa who said:

'I was with was with my uncle, when we visited Ali Bin Al-Husayn^{asws}. We saw a Parchment in front of him^{asws} and he^{asws} was looking into it'. My uncle said to him^{asws}, 'Which thing is in this Parchment, may I be sacrificed for you^{asws}?'. He^{asws} said: 'This is the *Deewaan* (collection) of our^{asws} Shiites'. He said, 'Can you^{asws} permit me to look for my name in this?' He^{asws} said: 'Yes'. He said, 'I am not literate, and my nephew is by the door, if you^{asws} permit him to enter so that he can read it?' He^{asws} said: 'Yes'. My uncle invited me into (the house). I looked in the book. The first thing that hit me was my name. I said, 'My name, by the Lord^{azwj} of the Kaaba!'. He said, 'Woe to you, where am I, as a fifth name or the sixth?' Then I found the name of my uncle. Ali^{asws} Bin Al-Husayn^{asws} said: 'Allah^{azwj} Took the Covenant on our^{asws} Wilayah, they do not increase nor do they decrease. Surely, Allah^{azwj} Created us^{asws} from the High *Illiyeen* and Created our^{asws} Shiites from our^{asws} clay, lower than that, and Created our^{asws} enemies from '*Sijjeen*', and Created their friends from them, from the lowest Fire'.

(3) حدثنا احمد بن محمد بن علي بن الحكم عن سيف بن حسان عن ابي محمد البزاز قال حدثني حذيفة بن اسيد الغفاري صاحب النبي صلى الله عليه وآله قال دخلت على علي بن الحسين عليه السلام فرأيتة يحمل شيئاً قلت ما هذا قال هذا ديوان شيعتنا قلت ارني انظر فيها اسمي فقلت اني لست اقراء قال ابن اخي يقرأ فدعا بكتاب فنظر فيه فقال ابن اخي اسمي ورب الكعبة قلت ويلك اين اسمي فنظر فوجد بعد اسمه بثمانية اسماء.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf, from Hasaan, from Abu Muhammad Al-Bazaaz, from Huzayfa Bin Aseyd Al-Ghafaary, the companion of the Prophet^{saww}, who said:

'I visited Ali^{asws} Bin Al-Husayn^{asws}. I saw that he^{asws} was carrying something. I said, 'What is this?' He^{asws} said: 'This is the *Deewaan* of our^{asws} Shiites'. I said, 'I would like to see if my name is in it. I am not literate. My nephew is literate'. I called him to look into the Book. My nephew said, 'My name is in it, by the Lord^{azwj} of the Kaaba!' I said, 'Woe be unto you, where is my name?' He looked, and he found my name as the eighth name after his own'.

(4) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن علي بن النعمان عن ابن مسكان عن اسحق بن عمار عن ابي بصير عن ابي عبد الله عليه السلام ان حبابة الوالدية كانت إذا وفد الناس إلى معاوية وفدت هي إلى الحسين عليه السلام وكان امرأة شديدة الاجتهاد وقد يبس جدها على بطنها من العبادة وانها خرجت مرة ومعها ابن عم لها غلام فدخلت به على الحسين عليه السلام فقالت له جعلت فداك فانظر هل تجد ابن عمي هذا فيما عندكم وهل تجده ناج قال فقال نعم نجده عندنا ونجده ناج.

4 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al-No'man, from Ibn Muskaan, from Is'haq Bin Samaar, from Abu Baseer, who has reported the following:

Abu Abdullah^{asws}. When people went to Muawiya, Hababia al-Walabiya went to Al-Husayn^{asws}, and she strived very hard, and her skin had dried on her body due to worship, and she came out along with a boy who was the son of her uncle. She entered with him to Al-Husayn^{asws}. She said to him, 'May I be sacrificed for you^{asws}. Can you^{asws} look whether you^{asws} can find this son of my uncle with you^{asws}, and whether you^{asws} find him to have been rescued?' He^{asws} said: 'Yes, we^{asws} find him with us^{asws} and we^{asws} find him to be a rescued one'.

(5) حدثنا يعقوب بن يزيد عن الحسن بن علي بن الوشا عن ابي حمزة قال خرجت بابي بصير اقوده إلى باب ابي عبد الله عليه السلام قال فقال لي لا تتكلم ولا تقل شيئا فانتهيت به إلى الباب ففتحني فسمعت ابا عبد الله عليه السلام فقال يا فلانة افتحي لابي محمد الباب قال فدخلنا والسراج بين يديه فإذا سبط بين يديه مفتوح قال فوقع على الرعدة فجعلت ارتعد فرفع رأسه إلى فقال ابزاز انت قلت نعم جعلني الله فداك قال فرمى إلى بملاء قوهية كانت على المرفقة فقال اطو هذه فطويتها ثم قال ابزاز انت وهو ينظر في الصحيفة قال فازددت رعدة قال فلما خرجنا قلت يا ابا محمد ما رايت كما مر بي الليلة اني وجدت بين يدي ابي عبد الله عليه السلام سبطا قد اخرج منه صحيفة فنظر فيها فكلمنا نظر فيها اخذتني الرعدة قال فضرب أبو بصير يده على جبهته ثم قال ويحك الا اخبرتني فتلك والله الصحيفة التي فيها اسامي الشيعة ولو اخبرتني لسألت ان يريك اسمك فيها.

5 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Al-Washaa, from Abu Hamza who said:

'I went out with Abu Baseer and he sat at the door of Abu Abdullah^{asws}. He said to me, 'Do not speak and do not say anything'. I stopped with him at the door. I heard murmurs, and heard Abu Abdullah^{asws} say: 'O so and so, open the door for Abu Muhammad'. We entered, and there was a lamp in front of him^{asws} and its parts were open in his^{asws} hands. A Thunder had occurred; which has scared us from head to toe. He^{asws} raised his^{asws} head towards us and said: 'You are shaking'. I said, 'Yes, may I be sacrificed for you^{asws}'. He^{asws} threw (pointed) towards a sheet and it was enclosed. He^{asws} said: 'Give me^{asws} this'. I gave it to him^{asws}. He^{asws}: 'You are shaking', and he^{asws} was looking in the Parchment. The trembling increased. When we left, I said, 'O Abu Muhammad, I have not seen a night like this, and found in front of Abu Abdullah^{asws} a container and he^{asws} took out from it a Parchment. He^{asws} looked into it, and every time I looked into it I trembled'. Abu Baseer hit his forehead with his hand, then said, 'Woe be to you, but if you had told me that. That was, by

Allah^{azwj}, the Parchment in which are the names of the Shiites. If only you had told me, I would have asked him^{asws}, and you would have seen your name in it’.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن سليمان عن عمرو بن ابى بكر عن رجل عن حذيفة بن اسيد الغفاري قال لما وادع الحسن عليه السلام معاوية وانصرف إلى المدينة صحبتته في منصرفه وكان بين عينيه حمل بغير لا يفارقه حيث توجه فقلت له ذات يوم جعلت فداك يا ابا محمد هذا الحمل لا يفارقه حيث ما توجهت فقال يا حذيفة اتدرى ما هو قلت لا قال هذا الديوان قلت ديوان ما ذا قال ديوان شيعتنا فيه اسماءهم قلت جعلت فداك فارنى اسمى قال اغد بالغداة

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Suleyman, from Amro Bin Abu Bakr, from A man from Huzeyfa Bin Aseed Al-Ghafaary who said:

‘When Muawiya invited Al-Hassan^{asws}, and he^{asws} departed to the city, he^{asws} was accompanied by a camel which was carrying a load, and it was always in front of his^{asws} eyes, and would not be separated from it wherever he^{asws} went. One day I said to him^{asws}, ‘O Abu Muhammad^{asws}, this load, you^{asws} do not get separated from it wherever you^{asws} turn to’. He^{asws} said: ‘O Huzeyfa, do you know what it is?’ I said to him^{asws}, ‘No’. He^{asws} said: ‘This is the *Deewaan* (collection)’. I said, ‘A *Deewaan* (collection) of what?’ He^{asws} said: ‘A *Deewaan* (collection) of our^{asws} Shiites, in it are their names’. I said, ‘May I be sacrificed for you^{asws}, show me my name’. He^{asws} said: ‘Come tomorrow’.

قال فغدوت إليه ومعى ابن اخ لى وكان يقرأ ولم اكن اقرأ فقال ما غدا بك قلت الحاجة التى وعدتني قال ومن ذا الفتى معك قلت ابن اخ لى وهو يقرأ ولست اقرأ قال فقال لى اجلس فجلست فقال على بالديوان الاوسط قال فاتى به قال فنظر الفتى فإذا الاسماء تلوح قال فبينما هو يقرأ إذ قال هو يا عماء هو ذا اسمى قلت ثكلتك امك انظر اين اسمى قال فصيح ثم قال هو ذا اسمك فستبشرنا واستشهد الفتى مع الحسين بن على عليه السلام.

I went to him^{asws} at daybreak and with me was the son of my brother, and he was a literate person, and I was illiterate. He^{asws} said: ‘What is with you at daybreak?’ I said, ‘I have the need which you^{asws} had promised me’. He^{asws} said: ‘You have a boy with you’. I said, ‘Son of my brother, and he is literate, and I cannot read’. He^{asws} said to me: ‘Take a seat’. I sat down. He^{asws} said: ‘Get me the *Deewaan* (collection) from the middle’. I gave it to him^{asws}. The boy looked at it and waved, in between reading it, saying, ‘Here, O uncle, here is my name!’ I said, ‘May your mother be bereaved of you, look where my name is’. He apologised, and then said, ‘Here is your name’. We received good news, and the boy witnessed it with Al-Husayn^{asws} Bin Ali^{asws}.

(7) حدثنا على بن الحسن عن الحسين بن الحسن السجاني عن الحسين بن يسار عن داود الرقى قال قلت لابي الحسن الماضي عليه السلام اسمى عندكم في السفط التى فيها اسماء شيعتكم فقال أي والله في الناموس.

7 – It has been narrated to us by Ali Bin Al-Hassan, from Al-Husayn Bin Al-Hassan Al-Sajaany, from Al-Husayn Bin Yasaar, from Dawood Al-Raq who said:

‘I said to Abu Al-Hassan^{asws} the Last, ‘Is my name with you^{asws} in *Al-Saft* (The collection) in which are the names of your^{asws} Shiites?’ He^{asws} said: ‘Yes, by Allah^{azwj}, in ‘*Al-Namoos*’ (in respectful manner)’.

(8) حدثنا احمد بن محمد عن البرقى عن المرزبان بن عمران قال سئلت الرضا عليه السلام عن نفسي فقلت اسألك عن اهم الاشياء امن شيعتكم انا فقال نعم فقلت جعلت فداك فتعرف اسمى في الاسماء قال نعم.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Al-marzabaan Bin Umran who said:

‘I asked Al-Reza^{asws} about myself. I said, ‘I would like to ask you^{asws} about an important thing. Am I from your^{asws} Shiites?’ He^{asws} said: ‘Yes’. I said, ‘May I be

sacrificed for you^{asws}, do you^{asws} recognise my name in the names?' He^{asws} said: 'Yes'.

(9) حدثنا ابراهيم بن هاشم عن عبد العزيز بن المهتدي عن عبد الله بن جندب عن ابي الحسن الرضا عليه السلام انه كتب إليه في رسالة ان شيعتنا مكتوبون باسمائهم واسماء آبائهم اخذ الله علينا وعليهم الميثاق يردون موردنا ويدخلون مدخلنا ليس على ملة الاسلام غيرنا وغيرهم.

9 – It has been narrated to us by Ibrahim bin Hashaam, from Abdul Aziz Bin Al-Mohtad, from Abdullah bin Jundab, who has said the following:

Abu Al-Hassaan Al-Reza^{asws} had written to him in a letter: 'Our^{asws} Shiites have been listed by their names and the names of their fathers. Allah^{azwj} Took the Covenant to us^{asws} from them, they responded to our^{asws} response and the entered our^{asws} gateway. There is none on the Religion of Islam apart from us^{asws} and them'.

(10) حدثنا عبد الله بن محمد عن محمد بن الحسن السري عن عمه علي بن السري الكرخي قال كنت عند ابي عبد الله عليه السلام فدخل عليه شيخ ومعه ابنه فقال له الشيخ جعلت فداك امن شيعتكم انا فاخرج أبو عبد الله عليه السلام صحيفة مثل فخذ البعير فناوله طرفها ثم قال له ادرج فادرجه حتى اوقفه على حرف من حروف المعجم فإذا اسم ابنه قبل اسمه فصاح الابن فرحا اسمى والله فرحم الشيخ ثم قال له ادرج فادرج ثم اوقفه ايضا على اسمه كذلك.

10 – It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al-Hassan Al-Sary, from his uncle Ali Bin Al-Sar Al-Karkhy who said:

'I was with Abu Abdullah^{asws} when an old man entered and with him was his son. The old man said to him^{asws}, 'May I be sacrifice for you^{asws}, am I from your^{asws} Shiites?' Abu Abdullah^{asws} took out a Parchment the like of a folded thigh of a camel, and then said to him: 'I will go through the list'. He^{asws} went through the list until he^{asws} paused on a letter from the letters of the dictionary; the name of his son was before his name. The son shouted with joy, 'My name, by Allah^{azwj}!'. The old man invoked Mercy on him, then said, 'Go through the list'. He^{asws} went through the list then paused at his name as well'.

(4) باب ما عند الائمة عليهم السلام من سلاح رسول الله ص وآيات الانبياء مثل عصى موسى وخاتم سليمان والطست و التابوت والالواح وقميص آدم

CHAPTER 4 – WHAT IS WITH THE IMAMS^{asws} FROM THE WEAPONS OF THE MESSENGER OF ALLAH^{saww} AND THE SIGNS OF THE PROPHETS^{as}, FOR EXAMPLE THE STAFF OF MUSA^{as}, AND THE SEAL-OF SULEIMAN^{as}, AND THE TRAY, AND THE ARK, AND THE TABLETS, AND SHIRT OF ADAM^{as}

(1) حدثني العباس بن المعروف عن حماد بن سليمان عن ابن مسكان عن سليمان بن هارون قال قلت لابي عبد الله عليه السلام ان العجلية يزعمون ان عبد الله بن الحسن يدعي ان سيف رسول الله صلى الله عليه وآله عنده قال والله لقد كذب فوالله ما هو عنده وما راها بواحدة من عينيه قط ولا راها عند ابوه الا ان يكون راها عنده على بن الحسين وان صاحبه لمحفوظ ومحفوظ له ولا يذهبن يمينا ولا شمالا فان الامر واضح والله لو ان اهل الارض اجتمعوا على ان يحولوا هذا الامر من موضعه الذي وضعه الله ما استطاعوا ولو ان خلق الله كلهم جميعا كفروا حتى لا يبقى احد جاء الله لهذا الامر باهل يكونون هم اهله.

1 – It has been narrated to me by Al-Abbas bin Al-Ma'rouf, from Hamaad Bin Suleyman, from Ibn Muskan, from Suleyman Bin Haroun who said:

'I said to Abu Abdullah^{asws}, 'The Ajaliyya are alleging that Abdullah Bin Al-Hassan claims that the sword of the Messenger of Allah^{saww} is with him'. He^{asws} said: 'By Allah^{azwj}, he is lying, for, by Allah^{azwj}, it is not with him, and neither has he seen it with one of his eyes at all, nor has he seen it with his father, except he might have seen it with Ali^{asws} Bin Al-Husayn^{asws}, and its owner is safeguarding it and it is safe with him^{asws}, and do not go to the right or to the left, for the Matter is clear. By Allah^{azwj}, if the inhabitants of the earth were to gather around to change the place of this matter, which Allah^{azwj} has Placed, they would not be able to, and if the whole of the creation of Allah^{azwj} were to disbelieve until not one of them remains, Allah^{azwj} will Come with this Matter by its People^{asws}, for they^{asws} are its (Ahl) People^{asws}'.

(2) حدثنا احمد بن محمد عن علي بن الحكم عن معاوية بن وهب عن سعيد السمان قال كنت عند ابي عبد الله عليه السلام إذ دخل عليه رجلان من الزيدية فقالا افئكم امام مفترض طاعته فقال لا قال فقالا له فاخبرنا عنك الثقات انك تعرفه وتسميهم لك وهم فلان وفلان وهم اصحاب ورع وتشمير وهم ممن لا يكذبون فغضب أبو عبد الله عليه السلام وقال ما امرتهم بهذا فلما رأيا الغضب في وجهه خرجا

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, from Saeed Al-Samaan who said:

'I was with Abu Abdullah^{asws} when two men from Al-Zaydiyya sect entered. They said, 'Is there within you an Imam to whom obedience is obligatory?' He^{asws} said: 'No'. They said to him^{asws}, 'We have been informed by trustworthy people about you^{asws} that you^{asws} know it and we can name them for you, and they are so and so and so and so, and they are devout companions, and they are from those that you^{asws} cannot deny'. Abu Abdullah^{asws} was annoyed by this and said: 'I^{asws} have not ordered them for this'. When they saw the signs of discomfort in his^{asws} face, they left'.

فقال لي اتعرف هذين قلت نعم هما من اهل سوقنا من الزيدية وهما يزعمان ان سيف رسول الله صلى الله عليه وآله عند عبد الله بن الحسن فقال كذبا لعنهما الله ولا والله ماراه عبد الله بعينه ولا بواحد من عينيه ولا راها ابوه الا ان يكون راها عند علي بن الحسين بن علي وان كانا صادقين فما علامة في مقبضه ومالا ترى في موضع مضربه

He^{asws} said to me: 'Do you know these two?' I said, 'Yes, they both are from our market place, from Al-Zaydiyya sect, and they both think that the sword of the Messenger of Allah^{saww} is with Abdullah Bin Al-Hassan'. He^{asws} said: 'They are lying. May Allah^{azwj} Curse them both, and no, by Allah^{azwj}, neither has Abdullah seen it with his eyes, not even with one of his eyes, nor has his father seen it, except that he

might have seen it with Ali^{asws} Bin Al-Husayn Bin Ali^{asws}. If they are truthful, what is the mark on its sheath, and what do you see in the position of the blade?’

وان عندي لسيف رسول الله صلى الله عليه وآله ودرعه ولامته ومغفره فان كانا صادقين فما علامة في درعه وان عندي لراية رسول الله صلى الله عليه وآله المغلبة وان عندي الواح موسى وعصاه وان عندي لخاتم سليمان بن داود وان عندي الطست الذى كان يقرب بها موسى القربان وان عندي الاسم الذى كان إذا أراد رسول الله ان يضعه بين المسلمين والمشركين لم يصل من المشركين إلى المسلمين نشابة وان عندي التابوت التى جاءت به الملائكة تحمله

And with me^{asws} is the sword of the Messenger of Allah^{saww}, and his^{saww} armour, and his^{saww} insignia, and his^{saww} helmet. If they are truthful, what is the mark in his^{saww} armour? And with me^{asws} is the overpowering flag of the Messenger of Allah^{saww}. And with me^{asws} is the Tablets of Musa^{as}, and his^{as} Staff. And with me^{asws} is the ring of Suleiman Bin Dawood^{as}. And with me^{asws} is the tray by which Musa^{as} used to give the offerings. And with me^{asws} is the Name which, whenever the Messenger of Allah^{saww} placed it between the Muslims and the Polytheists, no arrow arrived from the Polytheists to the Muslims. And with me^{asws} is the Ark with which the Angels came bearing it.

ومثل السلاح فينا مثل التابوت في بنى اسرائيل اهل بيت وقف التابوت على باب دارهم اوتوا النبوة كذلك ومن صار إليه السلاح منا اوتى الامامة ولقد لبس ابي درع رسول الله فخطت على الارض خطيطا ولبستها انا فكانت وقائمتنا ممن إذا لبسها ملأها ان شاء الله.

And the example of the weapons with us^{asws} is like the example of the Coffin in the Children of Israel. Whichever people of the house the Coffin stopped at the door of their house, they received the Prophecy. Similarly, to the one^{asws} from among us^{asws} came the weapons, received the Imamate. My^{asws} father^{asws} put on the armour of the Messenger of Allah^{saww}, it left lines on the earth, and I^{asws} put it on and it was as that, and our^{asws} Qaim^{asws}, when he^{asws} wears it, it will fit, Allah^{azwj} Willing’.

(3) حدثنا احمد بن الحسين عن ابيه عن ظريف بن ناصح قال لما كانت الليلة التى ظهر فيها محمد بن عبد الله بن الحسن دعا أبو عبد الله بسفط له فلما وضع بين يديه فتحه ومد يده إلى شئ فتناوله فتعيب فيه شئ فغضب ثم دعا سعيدة باسمها فقال له حمزة بن عبد الله بن محمد اصلحك الله لقد غضبت غضبا ما اريك غضبت مثله فقال له ما تدري ما هذه هذه العقاب راية رسول الله قال ثم اخرج صرة فاخذها بيده فقال في هذه الصرة مائتا دينار عزلها على بن الحسين عن ثمن عمودان اعددت لهذا الحدث الذى حدث الليلة بالمدينة قال فاخذها فمضى فكانت نفقته بطيبة.

3 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Zareyf Bin Naaseh who said:

‘When it was the night in which appeared Muhammad Bin Abdullah Bin Al-Hassan, Abu Abdullah^{asws} called for the container. When he^{asws} placed it in front of him^{asws}, he^{asws} opened it and extended his^{asws} hand towards something and grabbed it. He^{asws} found something that made him^{asws} unhappy, he^{asws} then called Saeeda by her name. Hamza Bin Abdullah Bin Muhammad said to him^{saww}, ‘May Allah^{azwj} Keep you^{asws} well. You have become unhappy to the extent, that I have not seen the like of it from you^{asws} before’. He^{asws} said to him: ‘You do not know what this is. This is the Flag of Punishment of the Messenger of Allah^{saww}’. Then he^{asws} took out a bundle by his^{asws} hand and said: ‘In this bundle there are one hundred Dinars kept aside by Ali^{asws} Bin Al-Husayn^{asws} in preparation for the event which has occurred in Medina tonight’. He^{asws} said it has to be spent in a good way, he^{asws} took it before leaving’.

(4) حدثنا احمد بن محمد وعبد الله بن عامر عن ابن سنان عن عبد الله مسكان عن سليمان خالد قال بينا مع ابي عبد الله عليه السلام في ثقيفة له إذا استأذن عليه اناس من اهل الكوفة فاذن لهم فدخلوا فقالوا يا ابا عبد الله ان اناسا يأتوننا يزعمون ان فيكم اهل البيت امام مفترض الطاعة فقال ما اعرف ذلك في اهل بيتي قالوا يا ابا عبد الله يزعمون انك انت

4 – It has been narrated to us by Ahmad Bin Muhammad and Abdullah Bin Aamir, from ibn SInan, from Abdullah Muskaan, from Suleyman Khalid who said:

'I was with Abu Abdullah^{asws} when permission was sought by the people of Al-Kufa. He^{asws} gave them permission. They entered. They said, 'O Abu Abdullah^{asws}, the people came to us claiming that within you^{asws}, the People^{asws} of the Household is an Imam^{asws} obedience to whom^{asws} is obligatory'. He^{asws} said: 'I^{asws} do not know that in the People of my^{asws} Household'. They said, 'O Abu Abdullah^{asws}, they are alleging that you^{asws} are the one'. He^{asws} said: 'I^{asws} have not said that to them'. They said, 'O Abu Abdullah^{asws}, they are companions who are pious and devout and they are alleging that you^{asws} are the one'. He^{asws} said: 'They know that I^{asws} have not said it'. When they saw that he^{asws} had become angry, they left'.

فقالوا يا سليمان من هؤلاء قلت الناس من العجالية قال عليهم لعنة الله قلت يزعمون ان سيف رسول الله صلى الله عليه وآله وقع عند عبد الله بن الحسن قال لا والله ما رآه عبد الله بن الحسن ولا ابوه الذي ولده بواحدة من عينيه الا ان يكون رأه عند علي بن الحسين عليه السلام فان كانوا صادقين فاسئلوهم عما في ميسره وعما في ميمينه فان في ميسره سيف رسول الله صلى الله عليه وآله وفي ميمينه علامة ثم قال والله ان عندنا لسيف رسول الله ودرعه وسلاحه ولأمته وان عندنا الذي كان رسول الله يضعه بين المشركين وبين المسلمين فلا يخلص إليهم نشابة والله ان عندنا لمثل التابوت الذي جائت به الملائكة تحمله والله ان عندنا لمثل الطست الذي كان موسى يقرب فيها القربان والله ان عندنا الألواح موسى وعصاه وان قائمنا من ليس درع رسول الله فملأها ولقد لبسها أبو جعفر عليه السلام فخطت عليه فقلت له انت الحم ام أبو جعفر قال كان أبو جعفر الحم منى ولقد لبستها انا فكانت وكانت وقال بيده هكذا فقلبها ثلثا.

He^{asws} said: 'O Suleiman, who are these?' I said, 'The people from *Al-Ajaliyya*'. He^{asws} said: 'May the Curse of Allah^{azwj} be on them'. I said, 'They are alleging that the sword of the Messenger of Allah^{saww} is with Abdullah Bin Al-Hassan'. He^{asws} said: 'No by Allah^{azwj}, Abdullah Bin Al-Hassan has not seen it not even by one of his eyes, nor has his father except that he might have seen it with Ali^{asws} Bin Al-Husayn^{asws}. If they are truthful, ask them what is in its left hand side and what is in its right hand side; for in the left hand side of the sword of the Messenger of Allah^{saww} and on its right hand side are certain marks'. Then said: 'By Allah^{azwj}, with us^{asws} is the sword of the Messenger of Allah^{saww}, and his^{azwj} armour, and his^{azwj} weapons, and his^{azwj} insignia, and with us^{asws} is that which the Messenger of Allah^{saww} used to place between the Polytheists and the Muslims and their arrows would not reach them. By Allah^{azwj}, with us is the like of the Coffin which the Angels went bearing it. By Allah^{azwj}, with us^{asws} is the like of the tray which Musa used to give sacrifices. By Allah^{azwj}, with us^{asws} are the Tablets of Musa^{as} and his^{as} Staff. And when our^{asws} Qaim^{ajfj} wears the armour of the Messenger of Allah^{saww} it will fit him^{asws}, and Abu Ja'far^{asws} wore it. It did not leave marks (on the ground) for him^{asws}. I said to him^{asws}: 'Are you^{asws} heavier built or Abu Ja'far^{asws}? He^{asws} said: 'Abu Ja'far^{asws} was bigger than I^{asws} am. I^{asws} wore it and it fitted me as it did for him^{asws}. He^{asws} said by motioning with his^{asws} hands.

(5) حدثنا محمد بن عبد الجبار عن البرقي عن فضالة عن يحيى عن أبيه عن عبد الله بن سليمان قال سمعت ابا جعفر عليه السلام يقول ان السلاح فينا كمثل التابوت في بني اسرائيل كان حيث ما دار التابوت فثم الملك وحيث ما دار السلاح فثم العلم.

5 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaala, from Yahya, from his father, from Abdullah Bin Suleman who said:

'I heard Abu Ja'far^{asws} say: 'The example of the weapons with us^{asws} is like the Coffin with the Children of Israel. Whichever house the Coffin was, the kingdom was as well, and whichever house the weapons are, the knowledge is as well'.

(6) حدثنا محمد بن عبد الجبار عن البرقي عن فضالة بن ايوب عن سليمان بن هارون العجلي انه قال قلت لابي عبد الله عليه السلام يابن رسول الله صلى الله عليه وآله العجلية يقولون رهطان سيف رسول الله صلى الله عليه وآله عند عبد الله بن الحسن قال والله ما رآه ولا رآه ابوه الذي ولده الا ان يكون عند علي بن الحسين ان صاحب هذا الامر لمحفوظ ومحفوظ له فلا يذهبن يميننا ولا شمالا فان الامر واضح والله لو ان اهل السماء واهل الارض اجتمعوا إلى ان يحولوا هذا الأمر عن موضعه الذي وضعه الله ما استطاعوا.

6 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-barq, from Fazaalat Bin Ayub, from Suleyman Bin Haroun Al-Ajaly who said:

'I said to Abu Abdullah^{asws}, 'O son of the Messenger of Allah^{saww}, The two of the *Ajaliyya* group are saying that the sword of the Messenger of Allah^{saww} is with Abdullah Bin Al-Hassan'. He^{asws} said: 'By Allah^{azwj}, he has not seen it, nor has his father that he is the son of, except with Ali^{asws} Bin Al-Husayn^{asws}. The Master^{asws} of this Matter guards it and it is safe with him^{asws}. It does not move to the right, nor to the left, for the Matter is clear. By Allah^{azwj}, if the inhabitants of the sky and the inhabitants of the earth were to gather together to place this matter elsewhere from where Allah^{azwj} has Placed it, they will not be able to do so'.

(7) حدثنا ابراهيم بن هاشم عن ابي جعفر عليه السلام قال ان السلاح فينا بمنزلة التابوت في بنى اسرائيل يدور الملك حيث دار السلاح كما يدور حيث دار التابوت.

7 – It has been narrated to us by Ibrahim Bin Hashaam, who has said:

Abu Ja'far^{asws} having said: 'Among the weapons which are with us^{asws} include the Holy Coffin from the Children of Israel. The kingdom follows whichever house the weapons are just like whichever house the Coffin went to'.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان عن اديم بن الحر عن حمran بن اعين عن ابي عبد الله عليه السلام قال لما قبض رسول الله ورث على علمه وسلاحه وما هنالك ثم صار إلى الحسن والحسين ثم صار إلى علي بن الحسين.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Aub, from Umar Bin Abaan, from Adeym Bin Al-Hur, from Hamraan Bin Ayn, who has said:

Abu Abdullah^{asws} having said: 'When the Messenger of Allah^{saww} was Captured (Shahadat), Ali^{asws} inherited his^{saww} knowledge, and his^{saww} weapons, and whatever was there, then these went to Al-Hassan^{asws}, and Al-Husayn^{asws}, then went to Ali^{asws} Bin Al-Husayn^{asws}'.

(9) وعنه عن فضالة بن ايوب عن ابان عن يحيى بن ابي العلاء ابي عبد الله عليه السلام قال لبس ابي درع رسول الله صلى الله عليه وآله وهي ذت الفضول فجرها على الأرض هنا.

9 – And from him, from Fazaalat Bin Ayub, from Aban, from Yahya Bin Abu Al-A'ala, who has said:

Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} wore the armour of the Messenger of Allah^{saww}, and it is *Zaat Al-Fazool* (coat of arms), it has left no marks on the ground here'.

(10) حدثنا محمد بن الحسين عن صفوان عن ابن مسكان عن حجر عن حمran عن ابي جعفر عليه السلام قال سئلته عما يتحدث الناس انه دفعت إلى ام سلمة صحيفة مختومة قال ان رسول الله صلى الله عليه وآله لما قبض ورث على عليه السلام سلاحه وما هنالك ثم صار إلى الحسن والحسين فلما خشيا ان يفتشا استودعا ام سلمة ثم قبضا بعد ذلك فصار إلى ابيك على بن الحسين ثم انتهى إليك أو صار إليك قال نعم.

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hujr, from Hamraan, who has said:

Abu Ja'far^{asws} replied after being asked, 'As for the people, they are narrating that he^{saww} handed over to Umm Salma^{as} a sealed Parchment? The Messenger of Allah^{saww}, when he^{saww} was Captured (met Shahadat), Ali^{asws} inherited his^{asws} weapons, and whatever was there, then these went to Al-Hassan^{asws}, and Al-

Husayn^{asws}. When they^{asws} feared to be searched, they^{asws} entrusted it to Umm Salma^{sa}. Then she^{sa} died. Afterwards, that went to your^{asws} father, Ali^{asws} Bin Al-Husayn^{asws}, then ended up with you^{asws}, or went to you^{asws}. He^{asws} said: 'Yes'.

(11) حدثنا محمد بن الحسين عن صفوان عن ابن مسكان عن حجر عن حمران عن ابي جعفر عليه السلام قال ذكرت الكيسانية وما يقولون في محمد بن علي فقال الا يقولون عند من كان سلاح رسول الله صلى الله عليه وآله وما كان في سيفه من علامة كانت في جانيه ان كانوا يعلمون ثم قال ان محمد بن علي كان يحتاج إلى بعض الوصية أو إلى شيء مما في وصية فيبعث إلى علي بن الحسين فينسخه له.

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hujr, from Hamraan, who has said:

Abu Ja'far^{asws} said. 'I mentioned the *Al-Kaysaniyya*⁴ and what they are saying regarding Muhammad Bin Ali, he^{asws} said: 'But, they are talking about a person with whom, they believe are the weapons of the Messenger of Allah^{saww}, but (ask them) what was the mark on the side of the sword if they know?' Then said: 'That Muhammad Bin Ali was in need to one of the bequests or for something written in the bequest, he^{asws} sent it to Ali Bin Al-Husayn^{asws} and he^{asws} copied it for him'.

(12) حدثنا يعقوب بن يزيد ومحمد بن الحسين عن محمد بن ابي عمير عن عمر بن اذينة عن علي بن سعيد قال كنت عند ابي عبد الله عليه السلام فسمعتة يقول ان عندي لخاتم رسول الله صلى الله عليه وآله ودرعه وسيفه ولواه.

12 – It has been narrated to us by Yaqoub Bin Yazeed and Muhammad, from Al-Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Ali Bin Saeed who said:

'I was with Abu Abdullah^{asws}. I heard him^{asws} say: 'With me^{asws} is the ring of the Messenger of Allah^{saww}, and his^{saww} armour, and his^{saww} sword, and his^{saww} flag'.

(13) حدثنا محمد بن الحسين عن موسى بن سعدان عن ابي الحصين الاسدي عن ابي بصير عن ابي جعفر عليه السلام قال خرج امير المؤمنين ذات ليلة على اصحابه بعد عتمة وهم في الرحبة وهو يقول همهمة وليلة مظلمة خرج عليكم الامام وعليه قميص آدم وفي يده خاتم سليمان و عصى موسى عليه السلام.

13 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abu Al-Hasayn Al-Asady, from Abu Baseer, who has said:

Abu Ja'far^{asws} having said: 'Amir-ul-Momineen^{asws} came out one night to his^{asws} companions, after dark, and they were in open space, and he^{asws} was saying in a murmur: 'And the night is dark, the Imam^{asws} has come out to you, and with him^{asws} is the shirt of Adam^{as}, and in his^{asws} hand is the ring of Suleiman^{as}, and the Staff of Musa^{as}.'

(14) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار الجازي قال ذكر ابي عبد الله عليه السلام الكيسانية وما يقولون في محمد بن علي فقال الا تسئلونهم عند من كان سلاح رسول الله صلى الله عليه وآله ان محمد بن علي كان يحتاج في الوصية أو إلى الشيء فيها فيبعث إلى علي بن الحسين فينسخها له.

14 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Abdul Ghaffaar Al-Jaazy who said:

'I mentioned to Abu Abdullah^{asws}, the *Kaysaniyya*, and what they are saying about Muhammad Bin Ali. He^{asws} said: 'But, ask them, who was the one with whom were the weapons of the Messenger of Allah^{saww}? Then Muhammad Bin Ali was in need of the bequest or something which is in it. He sent his request to Ali^{asws} Bin Al-Husayn^{asws}. He^{asws} copied it for him'.

⁴ Thos who believed in the Imamat of Mohammed Hanifia ibn Ali^{asws} ibn Abi Talib^{asws}.

(15) حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن أبي نصر عن أبي الحسن الرضا عليه السلام ذكر سيف رسول الله صلى الله عليه وآله فقال انه مصفود الحمائل وقال اتاني اسحق فعظم بالحق والحرمة السيف الذي اخذه هو سيف رسول الله صلى الله عليه وآله فقلت له وكيف يكون هو وقد قال أبو جعفر عليه السلام انما مثل السلاح فينا مثل التابوت في بني اسرائيل اينما دار التابوت دار الملك.

15 – It has been narrated to us by Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasar, who has said:

‘I mentioned to Abu Al-Hassan Al-Reza^{asws} the sword of the Messenger of Allah^{saww}, he^{asws} said: ‘It is secured with us^{asws} and said: ‘Is’haq bring it out for me^{asws}, as it is a great right and sanctification of the sword to be taken, for it is the sword of the Messenger of Allah^{saww}. I said to him^{asws}, ‘And how is it and has been?’ Abu Ja’far^{asws} said: ‘But, the example of the weapons with us^{asws} is like the Coffin with the Children of Israel. Wherever the Coffin went so did the kingdom’.

(16) حدثنا محمد بن الحسين عن محمد بن عبد الله بن هلال عن عقبة بن خالد عن محمد بن سالم عن أبي عبد الله عليه السلام قال قال صليت وخرجت حتى إذا كنت قريبا من الباب استقبلني مولى لبنى الحسن عليه السلام قال كيف امسيت يا ابا عبد الله قال قلت من يتق الله فهو بخير قال انى خرجت من عند بنى الحسن انفا فسمعتهم يقولون ان شيعتك بالكوفة يزعمون انك نبي وان عندك سلاح رسول الله صلى الله عليه وآله قال قلت يا ابا فلان لقد استقبلتني بامر عظيم قال وفعلت قلت نعم قال ذاك اردت قلت هل انت مبلغ عنى كما بلغتني قال نعم قلت والله قلت وحق الثالثة يا عبد الله لقد اجبت ان تؤكد على قلت أو فعلت قال نعم قلت ذاك اردت قلت قل لبنى الحسن ما تصنعون باهل الكوفة فمنهم من يصدق وفيهم من يكذب هذا انا عندكم ازمع ان عندي سلاح رسول الله ورأيت ودرعه وان ابى قد لبسها فخطت عليه فلتأت بنو الحسن فليقولوا مثل ما اقول قال ثم اقبل على فقال ان هذا لهو الحسد لا والله ما كانت بنو هاشم يحسنون يحجون ولا يصلون حتى علمهم ابى وبقر لهم العلم.

16 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid, from Muhammad Bin Saalim, who has said:

Abu Abdullah^{asws}, having said, ‘I^{asws} Prayed and went out until I^{asws} was close to the door. I^{asws} was met by the retainer of children of Al-Hassan^{asws}. He said, ‘How was your evening, O Abu Abdullah^{asws}?’ I said: ‘One who observes piety will be well’. He said: ‘I went out with the children of Hassan^{asws} and just heard them say: ‘Your^{asws} Shiites in Al-Kufa are alleging that you^{asws} are a Prophet^{as}, and that with you^{asws} are the weapons of the Messenger of Allah^{saww}’.

I^{asws} said: ‘O Abu so and so, you have placed before me^{asws} a great matter’. He said, ‘And so I have (heard)’. I^{asws} said: ‘Yes’. He said, ‘That was my intention (to let you know)’. I^{asws} said: ‘Are you telling me as it has reached you?’ He said, ‘Yes’. I^{asws} said: ‘By Allah^{azwj}?’ He said, ‘I have spoken the truth, three times, O Abu Abdullah^{asws}, I have answered that and emphasized it’. I^{asws} said: ‘Or confirmed it?’ He said: ‘Yes’.

I^{asws} said: ‘That is what I^{asws} wanted. Say to the children of Al-Hassan^{asws}: ‘What have you to do with the people of Al-Kufa? Some of them speak the truth and some of them lie about this. I^{asws} among you, claim that, with me^{asws} are the weapons of the Messenger of Allah^{saww}, and his^{saww} flag, and his^{saww} armour, and my^{asws} father wore it, it left no marks (on the ground) for him^{asws}. Let the children of Al-Hassan^{asws} come. Let them say similar to what I^{asws} say’. Then he faced me and said: ‘This is surely the envy. No, by Allah^{azwj}, the Clan of Haashim did not improve their Pilgrimage, nor their Prayers, until my^{asws} father^{asws} taught them, and herded them to the knowledge’.

(17) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن علاء بن سباه عن ابي عبد الله عليه السلام قال سئلته عما يتحدث الناس انما هي صحيفة مختومة منها من كان على ميل من المدينة ولها اشترى العريض فوالله ما ادركها ابي ووالله ما ادري ادركها ام لا.

17 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from A'ala Bin Sabah, from Abu Abdullah^{asws}, said when I asked him^{asws}, 'But the people are narrating that this is a sealed Parchment?' He^{asws} said: 'From it (is something) for the one who is in the vicinity of Medina'.

(18) حدثنا محمد بن عبد الله زياد ابي الجبار عن ابي القاسم عن محمد بن سهل عن ابراهيم بن ابي البلاد عن اسماعيل بن محمد بن عبد الله بن علي بن الحسين عن ابي جعفر محمد بن علي عليه السلام قال لما حضرت علي بن الحسين الوفاة قبل ذلك قال اخرج سقفا أو صندوقا عنده فقال يا محمد احمل هذا الصندوق قال فحمل بين اربعة قال فلما توفي جاء اخوته يدعون في الصندوق فقالوا اعطنا نصيبنا من الصندوق فقال والله مالكم فيه شيء ولو كان لكم فيه شيء ما دفعه إلى وكان في الصندوق سلاح رسول الله صلى الله عليه وآله وكتبه.

18 – It has been narrated to us by Muhammad Bin Abdullah Ziyad Abu Al-Jabbar, from Abu Al-Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al-Balaad, from Ismail Bin Muhammad Bin Abdullah Bin Ali Bin Al-Husayn, who has said:

Abu Ja'far Muhammad Bin Ali^{asws} having said: 'When death presented itself to Ali^{asws} Bin Al-Husayn^{asws}, before that, he^{asws} brought out a container or a box which was with him^{asws}. He^{asws} said: 'O Muhammad^{asws}, bear this box'. This box was borne by four. When he^{asws} passed away, they came to their brother^{asws} claiming the contents of the box. They said, 'Give us our share of the contents of this box'. He^{asws} said: 'By Allah^{azwj}, there is nothing in this for you, and had there been in this something for you, I^{asws} would have handed it over to you'. In the box were the weapons of the Messenger of Allah^{saww} and his^{azwj} Books'.

(19) حدثنا محمد بن الحسين عن ابراهيم بن ابي البلاد قال قلت لابي جعفر عليه السلام تنتظر في كتب ابيك فقال نعم فقلت سيف رسول الله ودرعه فقال قد كان في موضع كذا وكذا فاتي ذلك الموضع مسافر ومحمد بن علي ثم سكت.

19 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al-Balaad, who has said:

'I said to Abu Ja'far^{asws}, 'You^{asws} look in the Book of your^{asws} father?' He^{asws} said: 'Yes'. I said, 'The sword of the Messenger of Allah^{saww} and his^{asws} armour?' He^{asws} said: 'It was in such and such a position'. Musafir and Muhammad Bin Ali went to that place, and then became silent.

(20) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسن بن فضالة عن ابيان عن الحسين بن ابي سارة عن ابي جعفر عليه السلام قال السلاح فينا بمنزلة التابوت إذا وضع التابوت على باب رجل من بنى اسرائيل وقد اوتى الملك كذلك السلاح حيث ما دارت دارت الامامة.

20 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Hassan Bin Fazaalat, from Abaan, from Al-Husayn bin Abu Saarat, who has said:

Abu Ja'far^{asws} having said: 'The weapon with us^{asws} are at the status of the Coffin. If the Coffin paused at the door of a man from the Children of Israel, the kingdom went to him. Similarly, are the weapons, wherever they are, the Imamate is there'.

(21) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن احمد بن عبد الله عن ابي الحسن الرضا عليه السلام قال سألته عن ذى الفقار سيف رسول الله صلى الله عليه وآله من اين هو قال هبط به جبرئيل من السماء وكانت حلقتة من فضة وهو عندي.

21 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ahmad Bin Abdullah, who has said:

Abu Al-Hassan Al-Reza^{asws} said when he^{asws} was asked about the *Zulfiqaar*, sword of the Messenger of Allah^{saww}, where it has come from, he^{asws} said: 'Jibraeel^{as}

descended with it from the sky, and it was decorated with silver, and it is with me^{asws}.

(22) حدثنا احمد بن محمد عن ابن فضال عن ابي جميلة عن محمد بن الحلي عن ابي عبد الله عليه السلام قال الامام يعرف بثلاث خصال انه اولى الناس بالذي كان قبله و عنده سلاح رسول الله صلى الله عليه وآله وعنده الوصية وهو الذي قال الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها وقال السلاح فينا بمنزلة التابوت في بنى اسرائيل يدور الملك حيث دار السلاح كما كان يدور حيث دار التابوت.

22 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Muhammad Bin Al-Halby, who has said:

Abu Abdullah^{asws} said: 'The Imam^{asws} is known by three characteristics. He^{asws} is the first of the people by the ones who were before him^{asws}, and with him^{asws} will be the weapons of the Messenger of Allah^{saww}, and with him^{asws} will be the will, and he^{asws} is the one about whom^{asws} Allah^{azwj} the High Says **[4:58] Surely Allah commands you to make over trusts to their owners**'. And said: 'The weapons with us^{asws} are at the station of the Coffin with the Children of Israel. The kingdom will follow wherever the weapons are, just like where the Coffin was'.

(24) حدثنا محمد بن عبد الجبار عن ابي القاسم الكوفي محمد بن اسماعيل القمي عن ابراهيم بن ابي البلاد عن عيسى بن عبد الله بن عمر عن جعفر بن محمد عليه السلام قال لما حضرت علي بن الحسين الموت قبل ذلك اخرج السيف والصندوق عنده فقال يا محمد احمل هذا الصندوق قال فحمل بين اربعة فلما توفي جاء اخوته يدعون في الصندوق فقالوا اعطنا نصيبنا من الصندوق فقال والله مالكم فيه شيء ولو كان لكم فيه شيء ما دفعه إلى وكان في الصندوق سلاح رسول الله وكتبه.

24 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al-Qasim Al-Kufy Muhammad Bin Ismail Al-Qummy, from Ibrahim Bin Abu Al-Balaad, from Isa Bin Abdullah Bin Umar, who has said:

Ja'far Bin Muhammad^{asws} having said: 'When death presented itself to Ali^{asws} Bin Al-Husayn^{asws}, before that he^{asws} brought out the container and the box which were with him^{asws}. He^{asws} said: 'O Muhammad^{asws}, Carry this box'. He^{asws} said that this was borne between four of them. When he (the fourth Imam)^{asws} passed away, his (the fifth Imam's)^{asws} brothers came over claiming the contents of the box. He^{asws} said: 'By Allah^{azwj}, there is nothing for you in this, and if there was anything for you in this, I^{asws} would have handed it over to you'. In the box were the weapons of the Messenger of Allah^{saww}.

(25) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن يونس بن عبد الرحمن عن ابي ابراهيم عليه السلام قال السلاح موضوع عندنا مدفوع عنه انه لو وضع عند شر خلق الله كان خيرهم لقد حدثني ابي عنه انه حيث بنى بالثقيفة وكان شق له في الجدار فنجد البيت فلما كان صبيحة عرسه رمى ببصره ورأى في جدره خمسة عشر مسمارا ففرع لذلك فقال تحولي فاني اريد ان ادعو موالى في حاجة فكشطه فيما منها مسمار الا وجده مصروفا طرفه عن السيف وما وصل إليه شيء.

25 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Yunus Bin Abdul Rahmaan, who has said:

Abu Ibrahim^{asws} (the seventh Imam^{asws}) has said: 'The weapons are with us^{asws} in a secure place. If they were to be placed with evil creatures of Allah^{azwj}, his status will be raised one among them. My^{asws} father^{asws} It has been narrated to me^{asws}, that he^{asws} was at the wedding where the Clan of Thaqif had built a house, and the wall of that had been split. The next morning he^{asws} wanted fifteen nails to be put in to secure that wall. He^{asws} said: 'then he^{asws} asked for the slaves to fix this. But (without the slaves) he^{asws} examined the wall, he^{asws} found that the nails had turned back from the sword, every time someone tried to reach it'.

(26) حدثنا عمار بن موسى عن الحسن بن ظريف عن ابيه عن الحسن بن زيد قال لما كان من امر محمد بن عبد الله بن الحسن ما كان ودعا لنفسه امر أبو عبد الله عليه السلام بسفط فاخرج إليه منه صرة فيها مائة دينار لينفقها لعمودان فمد يده إلى خرقة فردها ثم قال هذا عقاب رؤية رسول الله صلى الله عليه وآله.

26 – It has been narrated to us by Amaar Bin Musa, from Al-Hassan Bin Zareyf, from his father, from Al-Hassan Bin Zayd who said:

‘When the event of Muhammad Bin Abdullah Al-Hassan transpired and he claimed the matter for himself, Abu Abdullah^{asws} brought out a container and took out a bundle from it in which was one hundred Dinars, to be spent on two issues. He^{asws} stretched his^{asws} hand to the cloth and recalled it, then said: ‘This is the Flag of Punishment of the Messenger of Allah^{saww}’.

(27) حدثنا محمد بن احمد عن محمد بن عيسى عن حماد بن عيسى عن ابان عن الحسن بن ابي سارة عن ابي جعفر عليه السلام قال السلاح فينا بمنزلة التابوت في بني اسرائيل إذا وضع التابوت على باب رجل من بني اسرائيل علم بنو اسرائيل انه قد اوتي الملك فكذاك السلاح حيث مادارته دارت الامامة.

27 – It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Isa, from Hamaad Bin Isa, from Abaan, from Al-Hassan Bin Abu Saarat, who has said:

Abu Ja’far^{asws} has said: ‘The weapons we^{asws} are similar to the status of the Coffin within the Children of Israel. If the Coffin stopped at the door of a man from the Children of Israel, the Children of Israel knew that to him would come the kingdom. Similar to that are the weapons, wherever they are, the Imamate would be there’.

(28) حدثنا محمد بن احمد عن محمد بن عيسى عن حماد بن عيسى عن عبد الاعلى عن ابي عبد الله عليه السلام قلت ان الناس يتكلمون في ابي جعفر يقولون ما بالها ابطحت من ولد ابيه من له مثل قرابته ومن هو اكبر منه وقصرت عن هو اصغر منه وقال يعرف صاحب هذا الأمر بثلاث خصال لا تكون في غيره هو اولى الناس بالذى قبله وهو وصيه وعنده سلاح رسول الله صلى الله عليه وآله ووصيته وذلك عندي لا انازع فيه.

28 – It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Isa, from Hamaad Bin Isa, from Abdul A’la, who has said:

I said to Abu Abdullah^{asws}: ‘The people are discussing regarding Abu Ja’far^{asws}. They are saying that it does not befit that the son of his father should surpass the one who is older than him who was younger from him’. He^{asws} said: ‘The master of this command can be recognised by three characteristics which are not in anyone other than him^{asws}. He^{asws} is the first of the people by the ones, who were before him^{asws}, and he^{asws} will be his^{asws} successor, and with him will be the weapons of the Messenger of Allah^{saww}, and his^{saww} will, and that is with me^{asws}. Do not dispute in it’.

(29) حدثنا احمد بن محمد عن علي بن الحكم عن اسماعيل بن بره عن عامر بن خزاعة قال كنت عند ابي عبد الله عليه السلام فقال الا اريك نعل رسول الله صلى الله عليه وآله قال قلت بلى قال فدعا بقمطر ففتحه فاخرج منه نعلين كانما رفعت الايدي عنهما تلك الساعة فقال هذا نعل رسول الله صلى الله عليه وآله وكان يعجبني بهما كانما رفعت عنهما تلك الساعة.

29 – It has been narrated to us by Ahmad Bin Muhammad, from Ali bin Al-Hakam, from ismail Bin Barah, from Aamir bin Khaza’at who said:

‘I was with Abu Abdullah^{asws}. He^{asws} said: ‘Would you like to see the slipper of the Messenger of Allah^{saww}?’ I said, ‘Yes’. He^{asws} called for the suitcase. He^{asws} opened it, and took out from it two slippers, which were as if they had been raised by the hands that very hour. He^{asws} said: ‘This is the slipper of the Messenger of Allah^{saww} and it is as if they were bought in that very hour’.

(30) حدثنا احمد بن الحسين عن الحسين بن اسد عن الحسين القمي عن نعمان بن منذر عن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال قال امير المؤمنين عليه السلام حين قتل عمر ناشدهم قال نشدتكم الله هل فيكم احد ورث سلاح رسول الله ورأيتته و خاتمته غيرى قالوا لا.

30 – It has been narrated to us by Ahmad Bin Al-Husayn, from Al-Husayn Bin Asad Al-Husayn Al-Qummy, from No'man Bin Munzar, from Amro Bin Shimir, from Jabir, who has said: Abu Ja'far^{asws} has reported that 'Amir-ul-Momineen^{asws} said when Umar was killed, he^{asws} appealed to them saying: 'I^{asws} call you to Allah^{azwj}. Is there any one among you who has inherited the weapons of the Messenger of Allah^{saww}, or his^{saww} flag, and his^{saww} ring, apart from me^{asws}? They said, 'No'.

(31) حدثنا محمد بن عيسى عن علي بن الحكم عن ابان وسهل بن الحسين عن بيان بن محمد عن علي بن الحكم عن موسى بن القاسم عن ابان بن عثمان عن ابي بصير قال سمعت سليمان بن خالد يسئل ابا عبد الله عليه السلام فقال جعلت فداك ان عبد الله بن الحسن يزعم ان سيف رسول الله عنده فقال أبو عبد الله لا ورب الكعبة هذا المصباح ما رآه ولا بواحدة من عينيه قط ثم قال لا ادري الا ان يكون رآه ابوه وهو صبي وهو في حجر علي بن الحسين.

31 – It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abaan and Sahl Bin Al-Husayn, from Bayaan Bin Muhammad, from Ali Bin Al-Hakam, from Musa Bin Al-Qasim, from Aban Bin Usman, from Abu Baseer who said:

'I heard Sulieman bin Khalid who asked Abu Abdullah^{asws}. He said, 'May I be sacrificed for you^{asws}, that Abdullah Bin Al-Hassan is claiming that the sword of the Messenger of Allah^{saww} is with him'. Abu Abdullah^{asws} said: 'By the Lord^{azwj} of the Kaaba, this is the Light. He has not seen it even with one of his eyes at all'. Then said: 'Not even his father saw it when he was a young boy, in the chamber of Ali^{asws} Bin Al-Husayn^{asws}'.

(32) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر عن علي بن اسباط عن محمد بن الفضيل عن ابي حمزة الثمالي عن ابي عبد الله عليه السلام قال سمعته يقول الواح موسى عندنا وعصى موسى عندنا ونحن ورثنا النبي صلى الله عليه وآله.

32 – It has been narrated to us by Abu Muhammad, from Umraan bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

'I heard Abu Abdullah^{asws} say: 'The Tablets of Musa^{as} are with us^{asws}, and the Staff of Musa^{as} is with us^{asws}, and we^{asws} are the inheritors of the Prophet^{saww}'.

(33) حدثنا محمد بن الحسين عن صفوان عن ابي الحسن عليه السلام قال كان أبو جعفر عليه السلام يقول انما السلاح فينا مثل التابوت في بني اسرائيل اينما دار التابوت فثم الامر قلت فيكون السلاح مزايلا للعلم قال لا.

33 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, who has said:

'Abu Ja'far^{asws} used to say: 'But rather, the weapons are with us^{asws} just like the Coffin was with the Children of Israel. Wherever the Coffin went, so did the command'. I said, 'Do the weapons ever give out knowledge?' He^{asws} said: 'No'.

(34) حدثنا ابراهيم بن هاشم عن محمد بن ابي عمير عن محمد بن مسكين عن نوح بن دراج عن عبد الله بن ابي يعفور قال سمعت ابا عبد الله عليه السلام يقول انما مثل السلاح فينا مثل التابوت في بني اسرائيل حيث ما دار التابوت دار العلم.

34 – It has been narrated to us by Ibrahim Bin Haashim, from Muhammad Bin Abu Umeyr, from Muhammad Bin Miskeen, from Nooh Bin Daraaj, from Abdullah Bin Abu Ya'four who said:

'I heard Abu Abdullah^{asws} say: 'But rather, the example of the weapons with us^{asws} is the example of the Coffin with the Children of Israel. Wherever the Coffin went, so did the knowledge'.

(35) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسن عن فضالة عن يحيى عن ابيه عن عبد الله بن سليمان قال سمعت ابا جعفر عليه السلام يقول ان السلاح فينا كمثل التابوت في بني اسرائيل حيث دار التابوت فثم الملك وحيث ما دار السلاح فثم العلم.

35 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Hassan, from Fazaalat, from Yahya, from his father, from Abdullah Bin Suleyman who said:

'I heard Abu Ja'far^{asws} say: 'The weapons with us are like the Coffin was with the Children of Israel. Wherever the Coffin went, the kingdom did so, and wherever the weapons are, so is the knowledge'.

(36) حدثنا سلمة بن الخطاب عن عبد الله بن محمد عن منيع بن الحجاج البصري عن مجاشع عن معلى عن محمد بن الفيض عن محمد بن علي عليه السلام قال كان عصى موسى لادم فصارت إلى شعيب ثم صارت إلى موسى بن عمران وانها لعندنا وان عهدي بها انفا وهي خضراء كهيتها حين انتزعت من شجرها وانها لتنطق إذا استنطقت اعدت لقائنا ليصنع كما كان موسى يصنع بها وانها لتروع وتلقف قال ان رسول الله صلى الله عليه وآله لما اراد الله ان يقبضه اورث عليا عليه السلام علمه وسلاحه وما هناك ثم صار إلى الحسن والحسين ثم حين قتل الحسين استودعه ام سلمة ثم قبض بعد ذلك منها قال فقلت ثم صار إلى علي بن الحسين ثم صار إلى ابيك ثم انتهى إليك قال نعم.

36 – It has been narrated to us by Salmat Bin Al-Khataab, from Abdullah Bin Muhammad, from Mani'e Bin Al-Hajaaj Al-Basry, from Majasha', from Moala, from Muhammad Bin Al-Fayz, who has said:

Muhammad Bin Ali^{asws} said: 'The Staff of Musa^{as} was with Adam^{as}. It went to Shuaib^{as}, then it went to Musa Bin Imran^{as}, and it is with us^{asws}, and it is my^{asws} term now, and it is green as if it has been plucked out of a tree, and it is as if it has been prepared for our^{asws} Qaim^{ajfj} as it was made for Musa^{as}, and it is intimidating in its usage. The Messenger of Allah^{saww}, when Allah^{azwj} Intended to Capture him^{saww} (Shahadat), bequeathed to Ali^{asws} his^{saww} knowledge, and his^{saww} weapons, and whatever was there. Then these went to Al-Hassan^{asws} and Al-Husayn^{asws}. Then when Al-Husayn^{asws} was martyred, he^{asws} entrusted these to Umm Salma^{as}. Then custody of these was taken from her^{as} after her^{as} death'. I said, 'Then these went to Ali^{asws} Bin Al-Husayn^{asws}, then these went to your^{asws} father^{asws}, then ended up with you^{asws}?'. He^{asws} said: 'Yes'.

(37) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان عن سليمان بن خالد قال قلت ان العجليه يزعمون ان سلاح رسول الله صلى الله عليه وآله عند ولد الحسن قال كذبوا والله قد كان لرسول الله سيفان وفي احدهما علامة في ميمنته فليخبروا بعلمتها واسمائهما ان كان صادقين ولكن لا ازرى ابن عمى قال قلت وما اسمها فقال اسم احديهما الرسوم والاخر مخزم.

37 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan, from Suleyman Bin Khalid who said:

'I said, 'The *Ajaliyya* are alleging that the weapons of the Messenger of Allah^{saww} are with the son of Al-Hassan'. He^{asws} said: 'They lie. By Allah^{azwj}, there were two swords with the Messenger of Allah^{saww}, and on one of them there was a mark on its right hand side. Let them inform of their marks and of their names if they are truthful, but my^{asws} cousin (son of my^{asws} uncle) is not my^{asws} strength'. I said, 'And what are their names?' He^{asws} said: The name of one of them is *Al-Rasoom*, and the other is *Makhzam*'.

(38) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان قال ذكر له الكيسانية وما يقولون في محمد بن علي فقال الا يقولون عند من سلاح رسول الله وما كان في سيفه ما علامة جانبه ان كانوا يعلمون ثم قال ان محمد بن علي كان يحتاج إلى بعض الوصية أو إلى الشئ مما في الوصية إلى علي بن الحسين عليه السلام فينسخه له ولكن لا احب ان ازرى ابن عم لى.

38 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalar Bin Ayub, from Umar Bin Aban who said:

'I mentioned to him^{asws} *Al-Kaysaniyya*⁵ and what they are saying regarding Muhammad Bin Ali. He^{asws} said: 'But, they are saying that the one with whom are the weapons of the Messenger of Allah^{saww}, and the sword was in it, what is the mark on

⁵ Thos who believed in the Imamat of Mohammed Hanifia ibn Ali^{asws} ibn Abi Talib^{asws}.

the side of it, do they know'. Then said: 'That Muhammad Bin Ali was in need of some bequest, or something which was in the bequest, to Ali^{asws} Bin Al-Husayn^{asws}. He^{asws} copied it for him, but I^{asws} do not like the virtues of the son of my^{asws} uncle'.

(39) حدثنا محمد بن احمد عن الحسين بن احمد بن محمد بن ابي نصر عن حماد بن عثمان عن عبد الاعلى بن اعين قال سمعت ابا عبد الله عليه السلام يقول عندي سلاح رسول الله صلى الله عليه وآله لا انازع فيه ثم قال ان السلاح مدفوع عنه لو وضع عند شر خلق الله كان اخيرهم ثم قال ان هذا الامر يصير إلى من يلوى له الحنك فإذا كانت من الله فيه المشية خرج فيقول الناس ما هذا الذي كان ويضع الله له يده على رأس رعيته.

39 – It has been narrated to us by Muhammad Bin Ahmad, from Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Abdul A'la Bin Ayn who said:

'I heard Abu Abdullah^{asws} say: 'With me^{asws} are the weapons of the Messenger of Allah^{saww}, there is no disputing in this'. Then said: 'The weapons are secure. If they were to be placed with the most evil of the creatures of Allah^{azwj}, he would be the best among them'.

Then said: 'This matter is to be communicated to the ones who have total obedience for him^{ajfj}. When the Desire of Allah^{azwj} transpires regarding this, he^{ajfj} will come out. The people will say, 'What is this?' It will be as if Allah^{azwj} had Placed his^{ajfj} protective hand on their heads'.

(40) حدثنا علي بن الحسن بن علي بن فضال عن ابيه عن ابراهيم بن محمد الاشعري عن حمران الحلبي عن عبد الله بن سليمان قال سمعت ابا جعفر عليه السلام يقول السلاح فينا بمنزلة التابوت في بنى اسرائيل حيث ما دار العلم.

40 – It has been narrated to us by Ali Bin Al-Hassan bin Ali bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Hamraan Al-Halby, from Abdullah Bin Suleyman who said:

'I heard Abu Ja'far^{asws} say: 'The weapons with us^{asws} are at the status of the Coffin which was with the Children of Israel. Wherever they turn, so does the knowledge'.

(41) حدثنا الحجال عن الحسن بن الحسين عن ابن سنان عن العزرمي عن ابي المقدام قال كنت انا وابي المقدام حاجين قال فماتت ام ابي المقدام في طريق المدينة قال فجننت اريد الاذن على ابي جعفر عليه السلام فإذا بغلته مسرجة وخرج ليركب فلما راني قال كيف انت يا ابا المقدام قال قلت بخير جعلت فداك ثم قال يا فلانة استاذني على عمي قال ثم قال لا تعجل حتى آتيك قال فدخلت على عمته فاطمة بنت الحسين وطرحنت لي وسادة فجلست عليها ثم قالت كيف انت يا ابا المقدام قلت بخير جعلني الله فداك يا بنت رسول الله صلى الله عليه وآله قال قلت يا بنت رسول الله شئ من اثار رسول الله قال فدعت ولدها فجاءوا خمسة فقالت يا ابا المقدام هؤلاء لحم رسول الله ودمه ارتنى جفنة فيها وضر عجين وضبابته حديد فقالت هذه الجفنة التي اهديت إلى رسول الله صلى الله عليه وآله ملاً لحم وثريد قال فاخذتها وتمسحت بها.

41 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Ibn Sinan, from Al-Azramy, from Abu Al-Maqdaam who said:

'I and Abu Al-Maqdam went on Hajj. The mother of Abu Al-Maqdam died on the way to Medina. We came seeking permission to Abu Ja'far^{asws}. He^{asws} was riding on a mule, when he^{asws} saw me, he^{asws} said: 'How are you, O Abu Al-Maqdaam'. I said, 'I am well, may I be sacrificed for you^{asws}'. With me are so and so, but excuse me for my blindness, I will soon visit your house. I entered to his^{asws} (house) and his^{asws} aunt Fatima^{as} the daughter of Al-Husayn^{asws}, and introduced me and made me to sit by the cushion. Then she^{asws} said: 'How are you, O Abu Al-Maqdaam?' I said, 'I am well, may Allah^{azwj} Make me to be sacrificed for you^{as}, O daughter of the Messenger of Allah^{saww}. I asked: O daughter of the Messenger of Allah^{saww}, which thing is from the effects of the Messenger of Allah^{saww}? She^{asws} called her^{asws} sons and five of them came. She^{as} said: 'O Abu Al-Maqdaam, these are the flesh of the Messenger of Allah^{saww} and his^{azwj} blood'. She showed me a container in which was a washing bowl, and a piece of iron. She^{as} said: 'This is *Al-Jaffna* which was gifted to the Messenger of Allah^{saww}, with meat and porridge'. I took them and wiped myself by them'.

(42) حدثنا الحسين بن علي عن محمد بن عبد الله بن المغيرة عن سليمان بن جعفر قال كتبت إلى أبي الحسن الرضا عليه السلام عندك سلاح رسول الله فكتب إلى بخطه الذي اعرفه هو عندي.

42 – It has been narrated to us by Al-Husayn Bin Ali, from Muhammad Bin Abdullah Bin Al-Mugheira, from Suleyman Bin Ja'far who said:

'I wrote to Abu Al-Hassan Al-Reza^{asws} (and asked): 'With you^{asws} are the weapons of the Messenger of Allah^{saww}?' He^{asws} wrote back to me^{asws}: 'Know that these are with me^{asws}'.

(43) حدثنا احمد بن محمد بن عيسى عن محمد بن أبي نصر عن أبي الحسن الرضا عليه السلام قال اتاني اسحق فعظم على بالحق والحرمة السيف الذي اخذه هو سيف رسول الله فقلت له لا وكيف يكون هو وقد قال أبو جعفر عليه السلام انما مثل السلاح فينا مثل التابوت في بني اسرائيل اينما دار التابوت دار الملك.

43 – It has been narrated to us by Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Nasr, who has said:

Abu Al-Hassan Al-Reza^{asws} said: 'Is'haq came with it to me^{asws}, as it is a great right and sanctity of the sword to be taken, for it is the sword of the Messenger of Allah^{saww}. I said to him^{asws}, 'And how is it and has been?' Abu Ja'far^{asws} said: 'But, the example of the weapons with us^{asws} is like the Coffin with the Children of Israel. Wherever the Coffin went so did the kingdom'.

(44) وعنه عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن أبي بصير قال قال أبو عبد الله عليه السلام ترك رسول الله صلى الله عليه وآله من المتاع سيفاً ودرعاً وعنزة ورحلاً وبغلة الشهباء فورث ذلك كله على بن أبي طالب عليه السلام.

44 – And from him, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halbi, from Ibn Muskaan, from Abu Baseer who said:

'Abu Abdullah^{asws} said: 'The Messenger of Allah^{saww} left from his^{saww} belongings a sword, and armour; and a spear, and a saddle and grey mule. All these were inherited by Ali^{asws} Bin Abu Talib^{asws}'.

(45) وعنه عن الحسين عن فضالة عن عمر بن ابان قال سألت ابا عبد الله عليه السلام عما يتحدث الناس انه دفعت إلى ام سلمة زوج النبي صلى الله عليه وآله صحيفة مختومة فقال ان رسول الله صلى الله عليه وآله لما قبض ورث على بن ابي طالب علمه وسلاحه وما هناك ثم صار إلى الحسن والحسين ثم صار إلى علي بن الحسين ثم إلى ابيك ثم انتهى إليك قال نعم.

45 – And from him, from Al-Husayn, from Fazaalat, from Umar Bin Abaan who said:

'I asked Abu Abdullah^{asws} that the people are narrating that he^{saww} handed over to Umm Salma^{as}, wife of the Prophet^{saww} a sealed Parchment, he^{asws} said: 'When the Messenger of Allah^{saww} was Captured (Shahadat), Ali^{asws} Bin Abu Talib^{asws} inherited his^{saww} knowledge and his^{saww} weapons and whatever was there'. I said, 'Then these went to Al-Hassan^{asws}, and Al-Husayn^{asws}, then these went to Ali^{asws} Bin Al-Husayn^{asws}, then to your^{asws} father^{asws}, then ended up with you^{asws}'. He^{asws} said: 'Yes'.

(46) حدثنا محمد بن الحسين عن احمد بن محمد بن أبي نصر عن حماد بن عثمان عن عبد الأعلى بن عيين قال سمعت ابا عبد الله عليه السلام يقول عندي سلاح رسول الله صلى الله عليه وآله لا انازع فيه قال سمعت يقول ان السلاح مدفوع عنه لو وضع عند شر خلق الله لكان خيرهم ثم قال هذا الامر يصير إلى من يلوى له الحنك.

46 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usmaan, from Abdul A'ala Bin Ayn who said:

'I heard Abu Abdullah^{asws} say: 'With me^{asws} are the weapons of the Messenger of Allah^{saww}, there is no disputing in this'. I heard him^{asws} say: 'The weapons are secure, were these to be placed with the most evil of the creation of Allah^{azwj}, he would be

the best among them'. Then said: 'This matter proceeds to the one^{ajfj} to whom^{ajfj} the necks will bend for (in total obedience)'.

(47) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن فضيل بن عثمان عن ابي عبيدة الحذاء قال قال لي أبو جعفر عليه السلام يا ابا عبيدة من كان عنده سيف رسول الله صلى الله عليه وآله ودرعه ورأيته المغلبة ومصحف فاطمة قرأت عينه.

47 – It has been narrated to us by Ibrahim Bin Hashaam, from Al-Husayn Bin Sayf, from his father, from Fazeyl Bin Usman, from Abu Ubeyda Al-Haza'a who said:

'Abu Ja'far^{asws} said to me: 'O Abu Ubeyda, the one with whom is the sword of the Messenger of Allah^{saww}, and his^{saww} armour, and his^{saww} overpowering flag, and the Parchment of Fatima^{asws}, the coolness of his^{asws} eyes'.

(48) حدثنا عمران بن موسى عن محمد بن الحسين عن محمد بن عبد الله بن زرارة عن عيسى بن عبد الله عن ابيه عن جده عن امير المؤمنين عليه السلام قال جاء جبرئيل إلى النبي صلى الله عليه وآله فقال يا محمد ان باليمن صنما من حجارة مقعد من حديد فابعث إليه حتى يجاء به قال فبعثت النبي صلى الله عليه وآله إلى اليمن فجئت بالحديد فدفعته إلى عمر الصيقل فضرب عنه سيفين ذالفقار ومخدما فتقلد رسول الله صلى الله عليه وآله مخدما وقلدني ذالفقار ثم انه صار إلى بعد مخدّم

48 – It has been narrated to us by Umraan Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zarara, from Isa Bin Abdullah, from his father, from his grandfather, who has said:

Amir-ul-Momineen^{asws} said: 'Jibraeel^{as} went to the Prophet^{saww} and said: 'O Muhammad^{saww}, in Yemen there is an idol of stone set in iron. Send to them until they do away with it'. The Prophet^{saww} sent me^{asws} to Yemen. I^{asws} came with the iron and fulfilled the matter of *Al-Sayqaal*. I^{asws} struck them with two swords, *Zulfiqaar* and *Makhzama*. The Messenger of Allah^{saww} collared himself^{saww} with *Makhzama* and collared me^{asws} with *Zulfiqaar*. Then he^{saww}, after that, gave me *Makhzam*'.

(49) حدثنا ابراهيم بن محمد عن الحسين بن موسى الخشاب عن محسن بن محمد عن ابان بن عثمان عن ابي عبد الله عليه السلام قال ليس ابي درع رسول الله صلى الله عليه وآله ذات الفضول فخطت وليست انا فكان وكان.

49 – It has been narrated to us by Ibrahim Bin Muhammad, from Al-Husayn Bin Musa Al-Khashaah, from Mohsin Bin Muhammad, from Abaan Bin Usmaan, who has said:

Abu Abdullah^{asws} said: 'My^{asws} father^{asws} put on the armour of the Messenger of Allah^{saww} *Dhaat Al-Fudhool*. It fitted him perfectly, so it to me when I^{asws} wore it'.

(50) حدثنا محمد بن عبد الجبار عن ابي القاسم عبد الرحمن ابن حماد عن محمد بن سهل عن ابراهيم بن ابي البلاد عن عيسى بن عبد الله عن محمد بن عمر بن علي بن امه ام الحسين بنت عبد الله بن محمد بن علي بن الحسين قالت بينا انا جالسة عند عمي جعفر بن محمد إذ دعا سعيذة جارية كانت له وكانت منه بمنزلة فجاءته بسفط فنظر إلى خاتمه عليه ثم فضه ثم نظر في السفط ثم رفع رأسه إليها فاغلظ لها قال قلت فديتك كيف ولم ارك اغلظت لأحد قط فكيف بسعيذة قال اتدرين أي شيء صنعت يا بنية هذه رؤية رسول الله صلى الله عليه وآله العقاب اغفلتها حتى انكبت ثم اخرج خرقة سوداء ثم وضعها على عيني ثم اعطانيها فوضعتها على عيني ووجهي ثم استخرج صرة فيها دنانير قدر مأتى دينار فقال هذه رفعها إلى من ثمن العمودان لوقعة تكون بالمدينة ينجوا منها من كان على ثلثة اميال ولها اشترى الطيبة فوالله ما ادركها ابي ووالله ما ادري ادركها ام لا قال ثم استخرج صرة اخرى دونها فقال هذه دفعها ايضا لوقعة يكون بالمدينة ينجوا منها وتلقف ما يأفكون وتصنع كما تؤمر وفيها جئت اقبلت وتلقف ما تأفكون تفتح لها شفتان احديها في الارض والاخرى في السقف وبينهما اربعون ذراعا وتلقف ما يأفكون بلسانها.

50 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al-Qasim Abdul Rahmaan Ibn Hamaad, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al-Balaad, from Isa Bin Abdullah, who has said:

Muhammad Bin Umar Bin Ali son of his aunt, has narrated from the mother of Al-Husayn, daughter of Abdullah Bin Muhammad Bin Ali Bin Al-Husayn^{asws}. She said, 'Whilst I was sitting with my uncle Ja'far Bin Muhammad^{asws}, when he^{asws} called Saeeda. It was for her, from him^{asws} a status. She came with a container. He^{asws} looked at its seal, then opened it, then looked in the container, then lifted his^{asws}

head towards her harshly. I said, 'May I be sacrificed for you, how come you were in this state? And I have never seen you^{asws} as being so harsh with anyone at all. So, how come with Saeeda?' He^{asws} said: 'Do you know which thing is this, O daughter? This is the Punishing flag of the Messenger of Allah^{saww}. She overlooked it until she was cautioned. Then he^{asws} took out a black cloth, then placed it on his^{asws} eyes, then gave it to me. I placed it on my eyes and my face. Then he^{asws} brought out a bundle in which were approximately one hundred Dinaars. He^{asws} said: 'This is to be given to a person from *Al-Amoudan* (a village near Mecca) to escape from the event which has taken place in Medina by three miles and for him to buy something good with it.

(51) حدثنا محمد بن الحسين عن ابن سنان عن عمار بن مروان عن المنخل عن جابر قال قال أبو جعفر عليه السلام الم تسمع قول رسول الله صلى الله عليه وآله في علي عليه السلام والله لتؤتين خاتم سليمان والله لتؤتين عصي موسى.

51 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir who said:

'Abu Ja'far^{asws} said: 'Have you not heard the words of the Messenger of Allah^{saww} regarding Ali^{asws}: 'By Allah^{azwj}, I^{saww} have yielded to you^{asws} the ring of Suleiman^{as}, and by Allah^{saww}, I^{saww} have showed to you^{asws} the Staff of Musa^{as}'.

(52) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين اللؤلؤى عن أبي الحصين الاسدي عن أبي بصير عن أبي جعفر عليه السلام قال خرج أمير المؤمنين عليه السلام ذات ليلة على أصحابه بعد عتمة وهم في الرحبة وهو يقول همهمة في ليلة مظلمة خرج عليكم الامام وعليه قميص آدم وفي يده خاتم سليمان وعصى موسى.

52 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al-Lu'lu'i, from Abu Al-Haseyn Al-Asady, from Abu Baseer, who has said:

Abu Ja'far^{asws} said: 'Once Amir-ul-Momineen^{asws} went out one night to his^{asws} companions after dark, and they were in the open space, and he^{asws} was murmuring in the dark night: 'The Imam^{asws} has come out to you, and with him^{asws} is the shirt of Adam^{as}, and in his^{asws} hand is the ring of Suleiman^{as} and the Staff of Musa^{as}'.

(53) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن أبي بصير قال قال أبو عبد الله عليه السلام ترك رسول الله عن المتاع سيفاً ودرعاً وعزّة ورحلة وبلغته الشهباء فورث ذلك كله على بن أبي طالب عليه السلام.

53 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Abu Baseer who said:

'Abu Abdullah^{asws} said: 'The Messenger of Allah^{saww} left from his^{saww} belongings a sword, and armour, and a spear, and a saddle and grey mule. All these were inherited by Ali^{asws} Bin Abu Talib^{asws}'.

(54) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن أبي سعيد الخراساني عن أبي عبد الله قال قال أبو جعفر عليه السلام إذا قام القائم بمكة وأراد أن يتوجه إلى الكوفة نادى مناديه ألا لا يحمل أحد منكم طعاماً ولا شرباً ويحمل حجر موسى بن عمران وهو وقر بعير ولا ينزل منزلاً إلا انبعث عين منه فمن كان جاعاً شبع ومن كان ضامناً روى فهو زادهم حتى نزلوا النجف من ظهر الكوفة.

54 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muha Bin Sa'daan, from Abdullah Bin Al-Qasim, from Abu Saeed Al-Khurasany, who has said:

Abu Abdullah^{asws} has narrated that 'Abu Ja'far^{asws} said: 'When Al-Qaim^{ajf} makes his^{asws} 'القائم' stand at Mecca, and make the intention to proceed towards Al-Kufa, his^{asws} caller will call out: 'Not one of you should bear food with him, nor any drinks. He carries Musa bin Imran^{as}'s holy caravan, those who are hungry or thirsty will be fed during their travel and when they stay in Najaf and appear in Kufah.

(55) حدثنا يعقوب بن يزيد عن محمد بن أبي عمير عن محمد بن أذينة عن بريد بن معاوية عن أبي جعفر عليه السلام في قول الله تبارك وتعالى ان الله يأمركم ان تؤدوا الامانات إلى أهلها وإذا حكمتم بين الناس ان تحكموا بالعدل ان الله نعمًا يعظكم به قال ايانا عنى ان يؤدى الأول منا إلى الامام الذى يكون بعده السلاح والعلم و الكتب.

55 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Azina, from Bureyd Bin Muawiya, who has said:

Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} Blessed and High **[4:58] Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent**, said: 'It means that He^{azwj} is Calling to the first of the Imams^{asws} who will have after him^{saww} the weapons and the knowledge and the Books'.

(56) حدثنا ابراهيم بن هاشم عن ابي عبد الله البرقى عن احمد بن محمد بن ابي نصر وغيره عن ابي ايوب الحذا عن ابي بصير عن ابي عبد الله عليه السلام قال قلت له جعلت فداك انى اريد ان المس صدرك فقال افعل فمسست صدره ومناكبه فقال ولم يا ابا محمد فقلت جعلت فداك انى سمعت اباك وهو يقول ان القائم واسع الصدر مسترسل المنكبين عريض ما بينهما فقال يا محمد ان ابي ليس درع رسول الله صلى الله عليه وآله وكانت تستخب على الأرض وانا لبستها فكانت وكانت وانها تكون من القائم كما كانت من رسول الله صلى الله عليه وآله مشمرة كانه ترفع نطاقها بحلقتين وليس صاحب هذا الأمر من جاز اربعين.

56 – It has been narrated to us by Ibrahim Bin Hashaam, from Abu Abdullah Al-Barqy, from Ahmad Bin Muhammad Bin Abu Nasr, and someone else, from Abu Ayub Al-Haza'a, from Abu Baseer, who has said the following:

I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, I would like to touch your^{asws} chest'. He^{asws} said: 'Do it'. I touched his^{asws} chest and his^{asws} shoulders. He^{asws} said: 'And why, O Abu Muhammad?' I said, 'May I be sacrificed for you^{asws}. I heard your^{asws} father^{asws}, and he^{asws} said that Al-Qaim^{ajfj} will have a wide chest presented between two broad shoulders'.

He^{asws} said: 'O Abu Muhammad, my^{asws} father^{asws} put on the armour of the Messenger of Allah^{saww}, and it fitted him perfectly without leaving any marks on the ground, and I^{asws} put it on, and it did what it had done, and it will be with Al-Qaim^{ajfj} as it was with the Messenger of Allah^{saww}, it is as if it has been made for these two^{asws}, and it is not for others but of the people of 'Amr' even one forthyth of it.

(57) حدثنا عباد بن سليمان عن سعد بن سعد عن يحيى عن ابي الحسن الرضا عليه السلام قال اتى ابي بسلاح رسول الله صلى الله عليه وآله ولقد دخل عمومتي من ذلك كلمة فقال صفوان وذكرنا سيف رسول الله صلى الله عليه وآله فقال اتانى اسحق بن جعفر فعظم على رسالتي بالحق و الحرمة السيف الذى اخذه هو سيف رسول الله صلى الله عليه وآله قال فقلت لا كيف يكون هذا وقد قال أبو جعفر عليه السلام مثل السلاح فينا مثل التابوت في بنى اسرائيل حيث ما دار الأمر قال فسألته عن ذى الفقار سيف رسول الله فقال نزل به جبرئيل من السماء وكانت حليته فضة وهو عندي.

57 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd, from Yahya, who has said:

'Abu Al-Hassan Al-Reza^{asws} has narrated that my^{asws} father^{asws} came to me^{asws} with the weapons of the Messenger of Allah^{saww}, and I^{asws} have included my^{asws} cousins from that word'. Safwaan said, 'And we mentioned the sword of the Messenger of Allah^{saww}'. He^{asws} said: 'Is'haq Bin Ja'far brought it out for me^{asws}, as it is a great right of the (Divine) successor^{asws} and sanctity of the sword to be taken, for it is the sword of the Messenger of Allah^{saww}. I said, 'No, and how can this be, and so Abu Ja'far^{asws} said that the example of the weapons with us^{asws} is like the Coffins with the Children of Israel, wherever it went, so did the Command'. I asked him^{asws} about Zulfikaar, sword of the Messenger of Allah^{saww}, he^{asws} said: 'Jibrael^{as} came down with it from the sky, and it was decorated with silver, and it is with me^{asws}'.

(58) حدثنا محمد بن الحسين عن محمد بن اسماعيل عن ابي اسماعيل السراج عن بشر بن جعفر عن المفضل الجعفي عن ابي عبد الله عليه السلام قال سمعته يقول اتدرى ما كان قميص يوسف قال قلت لا قال ان ابراهيم لما اوقد له النار اتاه جبرئيل بثوب من ثياب الجنة فالبسه اياه فلم يضره معه حر ولا برد فلما حضر ابراهيم الوفاة جعله في تميمته وعلقها على اسحق وعلقها على يعقوب فلما ولد يوسف علقها عليه وكان في عضده حتى كان من امره ما كان

58 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Abu Ismail Al-Siraj, from Bishr Bin Ja'far, from Al-Mufazzal-Al-Ju'fy, who has said:

'I heard Abu Abdullah^{asws} say: 'Do you know what was the shirt of Yusuf^{as}?' I said, 'No'. When the fire was kindled for Ibrahim^{as}, Jibrael^{as} came down with a cloth, from the clothes of the Paradise. With it, neither the heat, nor the cold affected him^{as} adversely. When death presented itself to Ibrahim^{as}, he^{as} made an amulet out of it and attached it on Is'haq^{as}, and Is'haq^{as} attached it on Yaqoub^{as}. When Yusuf^{as} came to this world, he^{as} attached it on him^{as}, and it was in his^{as} upper arm until the matter transpired that it did.

فلما اخرج يوسف بمصر القميص من التميمية وجد يعقوب ريحه فهو قوله تعالى انى لأجد ريح يوسف لولا ان تفندون فهو ذلك القميص الذى انزل به من الجنة قلت جعلت فداك فالى من صار ذلك القميص فقال إلى اهله ثم قال كل نبى ورث علمه أو غيره فقد انتهى إلى محمد صلى الله عليه وآله واهل بيته.

When Yusuf^{as} was in Egypt, he^{as} brought out the shirt from the amulet, Yaqoub^{as} found its aroma. This is the Statement of Allah^{azwj} the High **[12:94] And Most surely I perceive the aroma of Yusuf unless you pronounce me to be weak in judgement**, for that was the shirt which had come down from the Paradise'. I said, 'May I be sacrificed for you^{asws}, to whom has this shirt gone to?' He^{asws} said: 'To it's (Ahl) worthy person^{as}'. Then said: 'All Prophets^{as} inherited his^{as} knowledge, but none of the others and it then came to Muhammad^{saww} and the People^{asws} of his^{azwj} Household'.

(5) باب في الأئمة عليهم السلام عندهم الصحيفة التي فيها اسماء اهل الجنة واسماء اهل النار

CHAPTER 5 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} IS THE PARCHMENT IN WHICH ARE THE NAMES OF THE INHABITANTS OF THE PARADISE AND THE NAMES OF THE INHABITANTS OF THE FIRE

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن عبد الصمد بن بشير قال ذكر عند ابي عبد الله عليه السلام بدو الاذان وقصة الاذان في اسراء النبي صلى الله عليه وآله حتى انتهى إلى السدرة قال فقالت السدرة المنتهى ما جاوزني مخلوق قبلك قال ثم دنى فتدلى فكان قاب قوسين أو أدنى فأوحى إلى عبده ما أوحى قال فدفع إليه كتاب اصحاب اليمين واصحاب الشمال

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdul Samad Bin Bashir who said:

‘It has been mentioned from Abu Abdullah^{asws} that the beginning of Azaan (Call for Prayer) and story of the Azaan during the ascension (Me’raaj) of the Prophet^{saww} until ending up at Al-Sidrat. I said, ‘Al-Sidrat Al-Muntaha (The Ultimate Point), no creature has exceeded for me before you^{asws} (i.e.) told me more’. He^{asws} said: **‘[53:7] While he was in the highest part of the horizon [53:8] Then he approached and came closer [53:9] So he was the measure of two bows or closer still [53:10] And He revealed to His servant what He revealed, He^{asws} said: ‘And He^{azwj} Handed over to him^{saww} a Book of the companions of the right and (a Book of) companions of the left.**

قال وأخذ أصحاب اليمين بيمينه ففتح فأنظر إليه فإذا فيه اسماء أهل الجنة وأسماء آبائهم وقبائلهم قال فقال له امن الرسول بما أنزل إليه من ربه قال فقال رسول الله صلى الله عليه وآله والمؤمنون كل امن بالله وملائكته وكتبه و رسله قال فقال رسول الله صلى الله عليه وآله ربنا لا تؤاخذنا ان نسينا أو اخطأنا قال فقال الله قد فعلت قال ربنا ولا تحملنا مالا طاقة لنا به واعف عنا إلى اخر السورة وكل ذلك يقول الله قد فعلت

He^{asws} said: ‘And he^{saww} took the (Book of) companions of the right by his^{saww} right hand. He^{saww} opened it. He^{saww} looked towards it and in it were the names of the inhabitants of the Paradise, and the names of their fathers along with their tribes. He^{azwj} Said: **[2:285] The messenger believes in what has been revealed to him from his Lord.** The Messenger of Allah^{saww} said: **‘and (so do) the believers; they all believe in Allah and His angels and His books and His messengers.** The Messenger of Allah^{saww} said: **‘[2:286] Our Lord! do not punish us if we forget or make a mistake** Allah^{azwj} Said: “Already done” The Messenger of Allah^{saww} said: **‘Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people’.** Allah^{azwj} Said: “Already Done”.

قال ثم طوى الصحيفة فامسكها بيمينه وفتح صحيفة اصحاب الشمال فإذا فيها اسماء اهل النار واسماء آبائهم وقبائلهم قال فقال رسول الله صلى الله عليه وآله رب ان هؤلاء قوم لا يؤمنون قال فقال الله فاصفح عنهم وقد سلم فسوف يعلمون قال فلما فرغ من مناجات ربه رد إلى بيت المعمور ثم قص قصة البيت والصلوة فيه ثم نزل ومعه الصحيفةان فدفعهما إلى على بن ابي طالب عليه السلام.

Then he^{saww} folded the Parchment in his^{saww} right hand, and opened the Parchment of companions of the left. In it were the names of the inhabitants of the Fire and the names of their fathers along with their tribes. The Messenger of Allah^{saww} said: ‘Lord^{azwj}, these are people that do not believe’. Allah^{azwj} Said: “Leave them and be at peace, for they will come to know”. When he^{saww} was free from the discourse with his^{saww} Lord^{azwj}, he^{saww} returned to the Bayt Al-Ma’moor (The Inhabited House)’. Then he^{asws} narrated the story of the House and the Prayer in it. He^{asws} said: ‘Then he^{saww} came down, and with him^{asws} were the two Parchments. He^{saww} handed them both over to Ali^{asws} Bin Abu Talib^{asws}’.

(2) حدثنا احمد بن محمد بن اسماعيل عن محمد بن الفضيل عن ابي الصباح الكناني عن ابي جعفر عليه السلام قال حدثني ابي عن ذكره قال خرج علينا رسول الله صلى الله عليه وآله وفي يده اليمنى كتاب وفي يده اليسرى كتاب فنشر الكتاب الذي في يده اليمنى فقرأ بسم الله الرحمن الرحيم كتاب لاهل الجنة باسمائهم واسماء آبائهم لا يزداد فيهم واحد ولا ينقص منهم واحد قال ثم نشر الذي بيده اليسرى فقرأ كتاب من الله الرحمن الرحيم لاهل النار باسمائهم واسماء آبائهم وقبائلهم لا يزداد فيهم واحد ولا ينقص منهم واحد.

2 – It has been narrated to us by Ahmad Bin Muhammad Bin Ismail, from Muhammad Bin Al-Fazeyl, from Abu Al-Asbaah Al-kanany who has narrated the following:

Abu Ja'far^{asws} has said that my^{asws} father^{asws} has been narrated to me^{asws} saying: 'The Messenger of Allah^{saww} came out to us^{asws} and in his^{saww} right hand was a Book and also in his^{saww} left hand was a Book. He^{saww} displayed the Book which was in his^{saww} right hand. He read out: 'In the Name of Allah^{azwj} the Beneficent, the Merciful, a Book of the inhabitants of the Paradise by their names and the names of their fathers. Not one will increase from what is in this nor will any one be reduced from it'.

Then he^{saww} displayed the one which was in his^{saww} left hand. He^{saww} read out: 'A Book from Allah^{azwj} the Beneficent, the Merciful, of the inhabitants of the Fire by their names and the names of their fathers along with their tribes. Not one will increase from what is in this nor will any one be reduced from it'.

(3) حدثنا احمد بن محمد بن محمد بن علي بن الحكم بن عمرو عن الاعمش قال قال الكلبى يا اعمش أي شئ اشد ما سمعت من مناقب علي عليه السلام قال فقال حدثني موسى بن ظريف عن عباية قال سمعت عليا عليه السلام وهو يقول انا قسيم النار فمن تعني فهو منى ومن عصاني فهو من اهل النار فقال الكلبى عندي اعظم مما عندك اعطى رسول الله صلى الله عليه وآله عليا عليه السلام كتابا فيه اسماء اهل الجنة واسماء اهل النار فوضعه عند ام سلمة فلما ولي أبو بكر فقلت ليس لك فلما ولي عمر طلبة فقالت ليس لك فلما ولي عثمان طلبة فقالت ليس لك فلما ولي علي عليه السلام دفعته إليه.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Amro, from Al-Amsh who said:

'Al-Kalby said, 'O Amsh, which thing is the harshest from what you have heard about the virtues of Ali^{asws}?' He said: 'It has been narrated to me from Musa Bin Zareyf, from Abaayat who said that he heard Ali^{asws} say:

'I^{asws} am the distributor of the Fire. The one who is obedient to me^{asws}, he is from me^{asws}, and the one who is disobedient to me^{asws}, he is from the inhabitants of the Fire'. Al-Kalby said, 'What I have with me is greater than what is with you. The Messenger of Allah^{saww} gave to Ali^{asws} a Book in which was the names of the inhabitants of the Paradise and the names of the inhabitants of the Fire. He^{saww} placed it with Umm Salma^{sa}. When Abu Bakr became the governor she^{sa} said: 'This is not for you'. When Umar became the governor, he sought it. She^{sa} said: 'This is not for you'. When Usmaan became the governor, he sought it. She^{sa} said: 'This is not for you'. When Ali^{asws} became the governor, she^{sa} handed it over to him^{asws}'.

(4) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه قال حدثني أبو القاسم عن محمد بن عبد الله قال سمعت جعفر بن محمد عليه السلام يقول خطب رسول الله صلى الله عليه وآله الناس ثم رفع يده اليمنى قابضا على كفه قال اتدرون مافى قالوا الله ورسوله اعلم فقال فيها اسماء اهل الجنة واسماء آبائهم وقبائلهم إلى يوم القيمة ثم رفع يده اليسرى فقال ايها الناس اتدرون مافى ايدى قالوا الله ورسوله اعلم فقال فيها اسماء اهل النار واسماء آبائهم وقبائلهم إلى يوم القيمة ثم قال حكم الله وعدل وحكم الله وعدل فريق في الجنة وفريق في السعير.

4 – It has been narrated to us by Ibrahim Bin Hashaam, from Al-Husayn Bin Sayf, from his father who said that it has been narrated to him from Abu Al-Qasim, from Muhammad Bin Abdullah who said:

'I heard Ja'far Bin Muhammad^{asws} say: 'The Messenger of Allah^{saww} gave a sermon to the people, then he^{saww} raised his^{saww} right hand and closed his^{saww} fist saying: 'Do

you know what is in my^{saww} fist?' They said, 'Allah^{azwj} and His^{azwj} Messenger^{saww} know better'. He^{saww} said: 'In it are the names of the inhabitants of the Paradise and the names of their fathers and their tribes up to the Day of Judgement'. Then he^{saww} raised his^{saww} left hand saying: 'O you people, do you know what is in my^{saww} hand?' They said, 'Allah^{azwj} and His^{azwj} Messenger^{saww} know better'. He^{saww} said: 'In it are the names of the inhabitants of the Fire and the names of their fathers and their tribes up to the Day of Judgement'. Then said: 'Allah^{azwj} is Wise and Just, Allah^{azwj} is Wise and Just, Allah^{azwj} is Wise and Just, a group in the Paradise and a group in the Blazing Fire'.

(5) حدثنا عبد الله بن محمد عن إبراهيم بن محمد قال حدثني عثمان ابن سعيد عن أبي حفص الأعشى عن الأعمش قال قال الكلبي ما أشد ما سمعت في مناقب علي بن أبي طالب عليه السلام قال قلت حدثني موسى بن ظريف عن عباية قال سمعت عليا عليه السلام يقول أنا قسيم النار فقال الكلبي عندي أعظم مما عندك أعطى رسول الله صلى الله عليه وآله عليا كتابا فيه أسماء أهل الجنة وأسماء أهل النار.

5 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Usmaan Ibn Saeed, from Abu Hafs Al-Ashy, from Al-Amsh who said:

'Al-Kalby said, 'What is the harshest of what you have heard from the virtues of Ali^{asws} Bin Abu Talib^{asws}?' I said, 'It has been narrated to me by Musa Bin Zareyf, from Abaya who said, 'I heard Ali^{asws} say: 'I^{asws} am the distributor of the Fire'. Al-Kalby said, 'What I have with me is greater than what is with you. The Messenger of Allah^{saww} gave to Ali^{asws} a Book in which was the names of the inhabitants of the Paradise and the names of the inhabitants of the Fire'.

(6) حدثنا محمد بن عيسى عن عبد الصمد بن بشير عن أبي جعفر عليه السلام قال انتهى النبي صلى الله عليه وآله إلى السماء السابعة وانتهى إلى سدرة المنتهى قال فقالت السدرة ما جاوزني مخلوق قبلك ثم دنى فتدلى فكان قاب قوسين أو أدنى فأوحى قال فدفع إليه كتاب أصحاب اليمين وكتاب أصحاب الشمال فاخذ كتاب أصحاب اليمين بيمينه وفتحه ونظر فيه فإذا فيه أسماء أهل الجنة وأسماء آبائهم وقبائلهم قال وفتح كتاب أصحاب الشمال ونظر فيه فإذا هي أسماء أهل النار وأسماء آبائهم وقبائلهم ثم نزل ومعه الصحيفةتان فدفعهما إلى علي بن أبي طالب عليه السلام.

6 – It has been narrated to us by Muhammad Bin Isa, from Abdul Samad Bin Bashir who has said: Abu Ja'far^{asws} said: 'The Prophet^{saww} reached the seventh sky and came to *Sidrat Al-Muntaha* (The Ultimate Point)'. I said, 'Al-Sidrat, no one has told me more about it before you^{asws}'. Then '**[53:7] While he was in the highest part of the horizon [53:8] Then he approached and came closer [53:9] So he was the measure of two bows or closer still [53:10] And He revealed to His servant,** He^{asws} said: 'He^{azwj} handed over to him^{saww} a Book of companions of the right and a Book of companions of the left. He^{saww} took the Book of companions of the right by his^{saww} right hand, and opened it, and looked in it. In it were the names of the inhabitants of the Paradise and the names of their fathers and their tribes. And he^{saww} opened the Book of companions of the left and looked in it. In it were the names of the inhabitants of the Fire and the names of their fathers and their tribes. Then he^{saww} came down and with him^{saww} were two Parchments. He^{saww} handed them both over to Ali^{asws} Bin Abu Talib^{asws}'.

(6) باب في الائمة ان عندهم جميع القرآن الذي انزل على رسول الله ص

CHAPTER 6 – REGARDING THE IMAMS^{asws} WITH THEM^{asws} IS THE COLLECTION OF THE QURAN WHICH CAME DOWN UPON THE MESSENGER OF ALLAH^{saww}

(1) حدثنا محمد بن الحسين عن محمد بن سنان عن عمار بن مروان عن المنخل عن جابر عن ابي جعفر عليه السلام انه قال ما يستطيع احد ان يدعى انه جمع القرآن كله ظاهره وباطنه غير الاوصياء.

1 – It has been narrated to us by Muhammad Bin Al-Hassan, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir who has said:

Abu Ja'far^{asws} said: 'There is no one who has claimed to have collected all of the Quran, its apparent and it hidden, apart from the successors^{asws} (of the Prophet^{saww}).

(2) حدثنا احمد بن محمد عن الحسن بن محبوب عن عمرو بن ابي المقدام عن جابر قال سمعت ابا جعفر عليه السلام يقول مامن احد من الناس يقول انه جمع القرآن كله كما انزل الله الا كذاب وما جمعه وما حفظه كما انزل الله الا على بن ابي طالب و الائمة من بعده.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Amro Bin Abu Al-Maqdaam, from Jabir who said:

'I heard Abu Ja'far^{asws} say: 'There is no one from the people who said that he has collected all of the Quran as Allah^{azwj} has Sent down except that he is a liar, and no one collected it or preserved it as Allah^{azwj} had Sent it down except for Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} after him^{asws}.'

(3) حدثنا محمد بن الحسين عن عبد الرحمن بن ابي نجران عن هاشم عن سالم بن ابي سلمة قال قرء رجل على ابي عبد الله عليه السلام وانا اسمع حروفا من القرآن ليس على ما يقرأها الناس فقال أبو عبد الله عليه السلام مه مه كف عن هذه القراءة اقراء كما يقرء الناس حتى يقوم القائم فإذا قام فقرأ كتاب الله على حده واخرج المصحف الذي كتبه على عليه السلام وقال اخرجه على عليه السلام إلى الناس حيث فرغ منه وكتبه فقال لهم هذا كتاب الله كما انزل الله على محمد وقد جمعته بين اللوحين قالوا هوذا عندنا مصحف جامع فيه القرآن لا حاجة لنا فيه قال اما والله لاترونه بعد يومكم هذا ابدا انما كان على ان اخبركم به حين جمعته لتقرؤوه.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Najraan, from Hashaam, from Saalim Bin Abu Salmat who has said:

A man said to Abu Abdullah^{asws}, 'And I have heard letters from the Quran and these are not what are being read by the people'. Abu Abdullah^{asws} said: 'Muh, muh, stop from reading these. Read it as the people read it until the standing of Al-Qaim^{ajf}'. When he^{asws} makes the stand, he^{asws} will read the Book of Allah^{azwj} as per its limits, and will bring out the Parchment which was written by Ali^{asws}. And said: 'Ali^{asws} brought it out to the people when he^{asws} had finished it after writing it down, he^{asws} said to them: 'This is the Book of Allah^{azwj} as Allah^{azwj} has Sent down upon Muhammad^{saww}, and I^{asws} have collected it between two Sheets. They replied: We have it with us and we do not need from you'. He^{asws} said: 'But, by Allah^{azwj}, you will not see it after this day of yours ever, but I^{asws} had to inform you, that it is now being collected and is available for reading (as it has been revealed)'.
(4) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار قال سئل رجل ابا جعفر عليه السلام فقال أبو جعفر ما يستطيع احد يقول جمع القرآن كله غير الاوصياء.

(4) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار قال سئل رجل ابا جعفر عليه السلام فقال أبو جعفر ما يستطيع احد يقول جمع القرآن كله غير الاوصياء.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Abdul Ghaffaar who said:

'A man asked from Abu Ja'far^{asws} and Abu Ja'far^{asws} replied: 'No one has been able to make a claim that he has collected all of the Quran, apart from the successors^{asws}.'

(5) حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسن بن عثمان عن محمد بن فضيل عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال قال أبو جعفر عليه السلام ما أجد من هذه الأمة من جمع القرآن إلا الأوصياء.

5 – It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usmaan, from Muhammad Bin Fazeyl, from Abu Hamza Al-Thumaly who has said the following:

Abu Ja'far^{asws} said: 'I^{asws} have not found one from this community who has collected the Quran except for the successors^{asws}'.

(6) حدثنا احمد بن محمد عن ابن سنان عن مرازم وموسى بن بكير قالا سمعنا ابا عبد الله عليه السلام يقول انا اهل البيت لم يزل الله يبعث فينا من يعلم كتابه من اوله إلى آخره.

6 – It has been narrated to us by Ahmad Bin Muhammad,, from Ibn Sinan, from Maraazim and Musa Bin Bakeyr who said:

'We heard Abu Abdullah^{asws} say: 'I^{asws} am the Person^{asws} of the Household, Allah^{azwj} has not Ceased to Give us^{asws} to know His^{azwj} Book from its beginning to its end'.

(7) حدثنا محمد بن عيسى عن أبي عبد الله المؤمن عن عبد الأعلى مولى آل سام قال سمعت ابا عبد الله عليه السلام يقول والله انى لا علم كتاب الله من اوله إلى آخره كانه في كفى فيه خير السماء وخبر الارض وخبر ما يكون وخبر ما هو كائن قال الله فيه تبيان كل شئ.

7 – It has been narrated to us by Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Abdul A'la the retainer of the progen of Saam who said:

'I heard Abu Abdullah^{asws} say: 'By Allah^{azwj}, I^{asws} know the Book of Allah^{azwj} from its beginning to its end as if it was in the palm of my^{asws} hand, in it is the news of the sky and news of the earth and news of what has happened and news of what is going to happen. Allah^{azwj} has Said that in it is the explanation of everything'.

(7) باب في ان الانمة انهم اعطوا تفسير القرآن الكريم والتأويل

CHAPTER 7 – REGARDING THE IMAMS^{asws}, THEY^{asws} HAVE BEEN GIVEN THE INTERPRETATION OF THE BOUNTIFUL QURAN AND ITS EXPLANATION

(1) حدثنا هيثم النهدي عن العباس بن عامر قال حدثنا عمرو بن مصعب عن ابي عبد الله عليه السلام قال سمعته يقول ان من علم ما اوتينا تفسير القرآن واحكامه وعلم تغيير الزمان وحدثاته وإذا اراد الله بقوم خيرا اسمعهم ولو اسمع من لم يسمع لولى معرضا كان لم يسمع ثم امسك هينئة ثم قال لو وجدنا وعاء ومستراحا لعلمنا والله المستعان.

1 – It has been narrated to us by Haysam Al-Nahdy, from Al-Abbas Bin Aaamir, from Amro Bin Mas'ab who had said:

'I heard Abu Abdullah^{asws} say: 'From knowledge, it is what we^{asws} interpret from its judgements, and knowledge of changing of the times and its events, and if Allah^{azwj} Intends good for the people, He^{azwj} Listens to them, and if He^{azwj} did not Listen to the one He^{azwj} Listened to, he would have gone unheard'. It is here with us^{asws} and then said: 'If only we^{asws} had found a container for it (a deserving person) and a cover for our^{asws} knowledge (who will not reveal our^{asws} secrets), and Allah^{azwj} is the Helper'.

(2) حدثنا احمد بن محمد بن علي بن الحكم عن هشام بن سالم عن محمد بن مسلم قال دخلت عليه بعد ما قتل أبو الخطاب قال فذكرت له ماكان يروى من احاديثه تلك العظام قبل ان يحدث ما احدث فقال فحسبك والله يا ابا محمد ان تقول فينا يعلمون الحرام والحلال وعلم القرآن وفصل ما بين الناس فلما اردت ان اقوم اخذ بثوبي فقال يا ابا محمد وای شئ الحلال والحرام في جنب العلم انما الحلال والحرام في شئ يسير من القرآن.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hashaam Bin Saalim, from Muhammad Bin Muslim who said:

'I visited him^{asws} (the 6th Imam^{asws}) after the killing of Abu Al-Khattab⁶. I mentioned to him^{asws} of what had been reported from his^{asws} Hadeeth about the 'العظام'⁷ hidden matters before it would happen and what has happened. He^{asws} said: 'It is sufficient for you, O Abu Muhammad, that you should say about us^{asws}, that we^{asws} know the Prohibited, and the Permissible, and know the Quran, and the differences among the people.

Why do you want the people to grab me^{asws} by my^{asws} clothes? O Abu Muhammad, the Permissible and the Prohibited is the knowledge from the Quran, but it is a small fraction, within the Quran'.

(3) حدثنا محمد بن الحسين عن النضر بن شعيب عن خالد بن ماذ القلانسي عن ابي داود عن انس بن مالك خادم رسول الله صلى الله عليه وآله قال قال رسول الله صلى الله عليه وآله يا على انت تعلم الناس تأويل القرآن بما لا يعلمون فقال ما ابلي رسالتك بعدك يا رسول الله صلى الله عليه وآله قال تخبر الناس بما اشكل عليهم من تأويل القرآن.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Khalid Bin Maad Al-Qalaanas, from Abu Dawood, from Anas Bin Malik, servant of the Messenger of Allah^{saww} who said:

'The Messenger of Allah^{saww} said: 'O Ali^{asws}, you^{asws} teach the people interpretation of the Quran of what they do not know'. He^{asws} said: 'Whatever has reached of your^{saww} message after you^{saww}, O Messenger of Allah^{saww}'. He^{saww} said: 'You^{asws} inform the people of what is doubtful to them, from the explanation of the Quran'.

⁶ He was a Ghali during the time of our 6th Imam^{asws}., (See, Al-Kafi, Vol. 1, Ch. 54, H. 704)

⁷ Bone

(4) حدثنا يعقوب بن يزد عن ابن ابي عمير عن هشام بن سالم عن محمد بن مسلم قال قال أبو عبد الله عليه السلام بحسبكم ان تقولوا يعلم علم الحلال والحرام وعلم القرآن وفصل بين الناس.

4 – It has been narrated to us by Yaqoub Bin Yazd, from Ibn Abu Umeyr, from Hashaam Bin Saalim, from Muhammad Bin Muslim who said:

‘Abu Abdullah^{asws} said: ‘It is sufficient for you to say that, ‘He^{asws} knows the knowledge of the Permissible and the Prohibited, and knows the Quran’, and recognises the difference between people’.

(5) حدثنا احمد بن محمد عن البرقي عن المرزبان بن عمران عن اسحق بن عمار قال سمعت ابا عبد الله عليه السلام يقول ان للقرآن تأويلا فمنه ما قد جاء ومنه ما لم يجرى فإذا وقع التأويل في زمان امام من الائمة عرفه امام ذلك الزمان.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-barqy, from Marzabaan Bin Umraan, from Is’haq Bin Amaar who said:

‘I heard Abu Abdullah^{asws} say: ‘In the explanation from the Quran there is that which has happened, and from it is that which has not happened yet. If an explanation of it occurs in a particular era, the Imam^{asws} from the Imams^{asws} of that era will understand that’.

(6) حدثنا احمد بن محمد عن محمد بن الحسين بن سعيد عن حماد بن عيسى عن ابراهيم بن عمر عنه قال ان في القرآن ما مضى وما يحدث وما هو كائن وكانت فيه اسماء الرجال فالقبت وانما الاسم الواحد في وجوه لا تحصى تعرف ذلك الوصاة.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad, from Al-Husan Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar, who has said:

Imam^{asws} said: ‘In the Quran is what is present and what will happen in the future, and in it were the names of men which have been omitted (Tahreef), but rather there is one name among countless names, the successors recognise that’.

(7) حدثنا محمد بن الحسين عن محمد بن اسماعيل عن منصور بن يونس عن ابن اذينة عن فضيل بن يسار قال سئلت ابا جعفر عليه السلام عن هذه الرواية مامن القرآن آية الا ولها ظهر وبطن فقال ظهره تنزيله وبطنه تأويله منه ما قد مضى ومنه ما لم يكن يجرى كما يجرى الشمس والقمر كما جاء تأويل شئ منه يكون على الاموات كما يكون على الاحياء قال الله وما يعلم تأويله الا الله والراسخون في العلم نحن نعلمه.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Azina, from Fazeyl Bin Yasaar who said:

‘I asked Abu Ja’far^{asws} about this report – ‘There is not from the Quran a Verse except for it there is an apparent and a hidden (meaning)’. He^{asws} said: ‘Its apparent is its Revelation, and its hidden is its explanation from it of what has happened and from it of what is going to happen. It flows like the flowing of the sun and the moon, as goes an explanation of a thing from it is on the dead as it is on the living. Allah^{azwj} has Said [3:7] **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge**, we^{asws} know it’.

(8) حدثنا الفضل عن موسى بن القاسم عن ابان عن ابن ابي عمير أو غيره عن جميل بن دراج عن زرارة عن ابي جعفر عليه السلام قال تفسير القرآن على سبعة احرف منه ماكان ومنه ما لم يكن بعد ذلك تعرفه الائمة.

8 – It has been narrated to us by Al-Fazl, from Musa Bin Al-Qasim, from Abaan Ibn Abu Umeyr or someone else, from Jameel Bin Daraaj, from Zararah who has said:

Abu Ja’far^{asws} said: ‘The interpretation of the Quran is on seven letters, from it is what has happened and from it is what has not happened, no one knows about it but the Imams^{asws}’.

(9) حدثنا محمد بن الحسين عن جعفر بن بشير عن عاصم قال حدثني مولى سلمان عن عبيدة السلماني قال سمعت عليا عليه السلام يقول يا ايها الناس اتقوا الله ولا تفتوا الناس فان رسول الله صلى الله عليه وآله قال قولا وامته وضع إلى غيره وقال قولا وضع على غير موضعه كذب عليه فقام عبيده وعلقمه والاسود واناس معهم قالوا يا امير المؤمنين فما نضع فقد اخبرنا في الصحف قال سلوا عن ذلك علماء آل محمد صلى الله عليه وآله.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Aasim, from Mowla Salmaan, from Ubeyda Al-Salmaany who said:

'I heard Ali^{asws} say: O you people, fear Allah^{azwj} and do not fear the people, for the Messenger of Allah^{saww} spoke words and they placed it wrongly and spoke words and they placed in a place other than what it was meant for, thereby belying him^{saww}'. Ubeyda and Al-Qama stood up along with his servants, also (stood up) his supporter among the sinfals, he said, 'O Amir-ul-Momineen^{asws}, what we place is what we have been informed in the Parchment'. He^{asws} said: 'Ask about that from the knowledgeable ones of the Progeny^{asws} of Muhammad^{saww}'.

(10) حدثنا محمد بن عيسى عن اسماعيل بن جابر عن ابي عبد الله عليه السلام انه قال كتاب الله فيه نبأ ما قبلكم وخبر ما بعدكم وفصل ما بينكم ونحن نعلمه.

10 – It has been narrated to us by Muhammad Bin Isa, from Ismail Bin Jabir, who has said the following;

Abu Abdullah^{asws} said: 'The Book of Allah^{azwj}, contains the news of what has happened before you, and news of what will be taking place after you, and the differences which exists between people, are also known to us^{asws}'.

(8) باب في ان عليا علم كلما انزل على رسول الله ص في ليل أو نهار أو حضر أو سفر والائمة من بعده

CHAPTER 8 – ALI^{asws} KNEW ALL THAT CAME DOWN UPON THE MESSENGER OF ALLAH^{saww}, IN THE NIGHT, OR IN THE DAY, OR IN STAYING, OR IN TRAVEL, AND THE IMAMS^{asws} AFTER HIM^{asws}

(1) حدثنا السندي بن محمد عن يونس بن يعقوب عن ابي خالد الواسطي عن زيد بن علي قال قال امير المؤمنين عليه السلام مادخل راسي نوما ولا عهد رسول الله صلى الله عليه وآله حتى علمت من رسول الله صلى الله عليه وآله ما نزل به جبرئيل في ذلك اليوم من حلال أو حرام أو سنة أو امر أو نهى فيها نزل فيه وفيمن نزل

1 – It has been narrated to us by Al-Sandy Bin Muhammad, from Yunus Bin Yaqoub, from Abu Khalid Al-Wasity, from Zayd Bin Ali who said:

‘Amir-ul-Momineen^{asws} said: ‘I^{asws} did not put my^{asws} head to sleep nor did the Messenger of Allah^{saww} for a time until I^{asws} got to know from the Messenger of Allah^{saww} what Jibraeel came down with in that day, from the Permissible, or Prohibited, or *Sunnah*, or Command, or forbade the one about whom it Came down, and for whom it Came down’.

فخرجنا فلقيننا المعتزلة فذكرنا ذلك لهم فقال ان هذا الامر عظيم كيف يكون هذا وقد كان احدهما يغيب عن صاحبه فكيف يعلم هذا قال فرجعنا إلى زيد فاخبرناه بردهم علينا فقال يتحفظ على رسول الله صلى الله عليه وآله عدد الايام التي غاب بها فإذا التقيا قال له رسول الله صلى الله عليه وآله يا علي نزل على في يوم كذا و كذا وكذا وفي يوم كذا وكذا حتى يعدهما عليه إلى آخر اليوم الذي وافى فيه فاخبرناهم بذلك.

We went out and the Mu’tazila met us. We mentioned that to them. They said, ‘This is a great matter, how can this be, as one of them was absent from his^{asws} companion^{saww}, so how did he^{asws} come to know this?’ We returned to Zayd. We informed him of their rebuttal to us. He said, ‘Ali^{asws} preserved the number of days he^{asws} was absent from the Messenger of Allah^{saww}. When they met, the Messenger of Allah^{saww} said to him^{asws}: ‘O Ali^{asws}, such and such a matter Came down upon me^{saww} on such and such a day until he^{saww} updated him^{asws} up to the last day in which he^{saww} was Given it’. We informed them of that.

(2) حدثنا محمد بن عبد الجبار عن الحسن بن علي بن فضال عن حماد بن عثمان عن عبد الاعلى بن اعين قال سمعت ابا عبد الله عليه السلام يقول قد ولدى رسول الله صلى الله عليه وآله وانا اعلم كتاب الله وفيه بدؤ الخلق وما هو كائن إلى يوم القيمة وفيه خبر السماء وخبر الارض و خبر الجنة وخبر النار وخبر ماكان وخبر ما هو كائن اعلم ذلك كاتما انظر إلى كفى ان الله يقول فيه تبيان كل شئ.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Ali Bin Fazaal, from Hamaad Bin Usman, from Abdol A’la Bin Ayn who said:

‘I heard Abu Abdullah^{asws} say: ‘The successor of the Messenger of Allah^{saww} (Amir-ul-Momineen) said: I^{asws} know the Book of Allah^{azwj}, and in it is the beginning of the creation and what is going to happen up to the Day of Judgement, and in it is the news of the sky and news of the earth, and news of the Paradise and news of the Fire, and news of what has happened and what is going to happen, I^{asws} know that as if I^{asws} am looking at my^{asws} palm. Allah^{azwj} has Said that in it is the explanation of all things’.

(3) حدثنا محمد بن الحسين عن محمد بن اسلم عن ابن اذينة عن ابان عن سليم بن قيس عن امير المؤمنين عليه السلام قال كنت إذا سئلت رسول الله صلى الله عليه وآله اجابني وان فنيت مسألي ابتدأني فما نزلت عليه اية في ليل ولانهار ولاسماء ولا ارض ولا دنيا ولا آخرة ولا جنة ولا نار ولا سهل ولا جبل ولا ضياء ولا ظلمة الا اقرأنيها واملاءها على وكتبتها بيدي وعلمني تأويلها وتفسيرها ومحكمها ومتشابهها وخاصها وعامها وكيف نزلت واين نزلت وفيمن انزلت إلى يوم القيمة دعا الله لي ان يعطيني فهما وحفظا فما نسيت آية من كتاب الله ولا على من انزلت الا املاه على.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ibn Azina, from Abaan, from Suleym Bin Qas who has said:

Amir-ul-Momineen^{asws} said: 'If I^{asws} asked the Messenger of Allah^{saww}, he^{saww} replied, and finished my^{asws} issues from the beginning. No Verse Came down to him^{saww} in the night, and nor in the day, and nor in the sky, and nor on the earth, and nor for the world, and nor for the hereafter, and nor for the Paradise, and nor for the Fire, and nor at the coast, and nor on the mountain, and nor during daylight, and nor in the darkness, except he^{saww} recited it to me^{asws}, and I^{asws} wrote it by my^{asws} hand, and he^{saww} made me^{asws} know its explanation, and its interpretation, and its Decisive ones, and its Allegorical ones, and its Special ones, and its General ones, and how it Came down, and where it Came down, and for whom it Came down, up to the Day of Judgement. He^{saww} supplicated to Allah^{azwj} for me^{asws} and Gave me^{asws} the understanding and memory, and I^{asws} did not forget a Verse from the Book of Allah^{azwj} nor for whom it Came down, but as I^{asws} have been told about it'.

(4) حدثنا احمد بن الحسين عن ابيه عن بكير بن صالح عن عبد الله بن ابراهيم بن عبد العزيز بن محمد بن علي بن عبد الرحمن بن جعفر الجعفري قال حدثنا يعقوب بن جعفر قال كنت مع ابي الحسن ع بمكة فقال له رجل انك لتفسر من كتاب الله ما لم تسمع به فقال ابو الحسن عليه السلام علينا نزل قبل الناس ولنا فسر قبل ان يفسر في الناس فنحن نعرف حلاله وحرامه وناسخه ومنسوخه وسفريه وحضرته وفي أي ليلة نزلت كم من آية وفيمن نزلت وفيما نزلت فنحن حكماء الله في ارضه وشهادؤه على خلقه وهو قول الله تبارك وتعالى ستكتب شهادتهم ويسألون فالشهادة لنا والمسألة للمشهود عليه فهذا علم ما قد انهيته اليك وادبته اليك ما لزمنا فان قبلت فاشكر وان تركت فان الله على كل شيء شهيد.

4 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Bakeyr Bin Saaleh, from Abdullah Bin Ibrahim Bin Abdul Aziz Bin Muhammad Bin Ali Bin Abdul Rahmaan Bin Ja'far Al-Ja'fary, from Yaqoub Bin Ja'far who said:

'I was with Abu Al-Hassan^{asws} in Mecca. A man said to him^{asws}, 'You^{asws} are interpreting from the Book of Allah^{saww} what has not been heard before'. Abu Al-Hassan^{asws} said: 'To us^{asws} Came down (the Verses) before the people, the explanation for us^{asws} before it was explained later to the people, for we^{asws} understand its Permissible, and its Prohibited, and its Abrogating, and its Abrogated, its Journeying, and its Staying, and in which night Came down how many Verses, and where it Came down, and for what it Came down. We^{asws} are the Judges of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Witnesses on His^{azwj} creation, and that is that Statement of Allah^{azwj} Blessed and High **[43:19] Their evidence shall be written down and they shall be questioned** Bearing witness is for us^{asws} and the questioning is for those against who witness is being borne. This knowledge, I^{asws} have informed to you, and have taught you, it was not necessary for me^{asws}, then, if you accept it, I^{asws} am thankful, and if you leave it, then Allah^{azwj} is a Witness over all things'.

(9) باب في الأئمة عليهم السلام انه جرى لهم ما جرى لرسول الله انهم امنوا الله على خلقه واركان الارض و امناء الله على ما هبط من علم أو عذر أو نذر والحجة البالغة على مافى الارض وانهم قد اعطوا علم المنايا والبلايا والوصايا وفصل الخطاب والعصار والميسم

CHAPTER 9 – REGARDING THE IMAMS^{asws}, WHAT HAPPENED FOR THEM^{asws} IS WHAT HAPPENED TO THE MESSENGER OF ALLAH^{saww}. THEY^{asws} ARE TRUSTEES OF ALLAH^{azwj} ON HIS^{azwj} CREATION AND PARTS OF THE EARTH AND TRUSTEES OF ALLAH^{azwj} ON WHAT CAME DOWN FROM KNOWLEDGE, OR EXCUSES, OR VOWS, AND THE SPEAKING PROOFS ON WHAT IS IN THE EARTH, AND THEY^{asws} HAVE BEEN GIVEN THE KNOWLEDGE OF AFFLICTIONS AND DEATHS, AND THE BEQUESTS, AND CONCISENESS OF SPEECH, AND THE ERAS, AND THE FEATURES

(1) حدثنا علي بن حسان قال حدثني أبو عبد الله بن الرياحي عن أبي الصامت الحلواني عن أبي جعفر عليه السلام قال فضل أمير المؤمنين عليه السلام ما جاء اخذ به وما نهى عنه انتهى عنه وجرى له من الطاعة بعد رسول الله صلى الله عليه وآله مثل الذي جرى لرسول الله و الفضل لمحمد صلى الله عليه وآله المتقدم بين يديه كالمقدم بين يدي الله ورسوله والمتفضل عليه كالمفضل على الله وعلى رسوله صلى الله عليه وآله والمتفضل عليه في صغيرة أو كبيرة على حد الشرك بالله فان رسول الله صلى الله عليه وآله باب الله الذي لا توتى الا منه وسيله الذي من سلكه وصل إلى الله

1 – It has been narrated to us by Ali Bin Hasaan, from Abu Abdullah Bin Al-Riyaahi, from Abu Al-Saamat Al-Halwayi who has said:

Abu Ja'far^{asws} said: 'Give preference to Amir-ul-Momineen^{asws}, whatever he^{asws} came with, adhere to it, and whatever he^{asws} forbade, abstain from it, and obedience to him^{asws} after the Messenger of Allah^{saww} is similar to that which was for the Messenger of Allah^{saww}. And giving preference to Muhammad^{saww}, the precedence in front of him^{saww} is like the precedence in front of Allah^{azwj} and His^{azwj} Messenger^{saww}, and giving preference to him^{asws} is like giving preference to Allah^{azwj} and His^{azwj} Messenger^{saww}, and not referring to him^{asws} in small matters or great is like entering into the limit of association by Allah^{azwj} (*Al-Shirk Billah*), for the Messenger of Allah^{saww} is the Door of Allah^{azwj} which has not come except from Him^{azwj}, and is His^{azwj} Way which, if one who travels on it, surely, arrives to Allah^{azwj}.

وكذلك كان أمير المؤمنين عليه السلام من بعده وجرى في الأئمة واحدا بعد واحد جعلهم الله اركان الارض ان تميد باهلها وعهد الاسلام و رابطه على سبيل هداه ولا يهتدى هاد الا بهديهم ولا يضل خارج من هدى الا بتقصير عن حقهم لانهم امناء الله على ما هبط من علم أو عذر أو نذر والحجة البالغة على مافى الارض يجرى لآخرهم من الله مثل الذي جرى لاولهم ولا يصل احد إلى شئ من ذلك الا بعون الله

And similar was the case for Amir-ul-Momineen^{asws} after him^{saww}, and so it was regarding the Imams^{asws} one after the other. Allah^{azwj} Made them to be the Pillars of the earth, setting it firm by its People^{asws}, and the reign of Islam and the associate to the way of their^{asws} guidance, and there is no guidance from a guide except by their^{asws} guidance, and do not stray away from guidance by 'بتقصير' reducing their^{asws} rights, because they^{asws} are the Trustees of Allah^{azwj} on what has Come down from the knowledge, or excuses, or vows, and they^{asws} are the speaking Proofs^{asws} on whatever there is in the earth, that is how it is for the last of them^{asws} from Allah^{azwj} like it was for the first of them^{asws}, no one will arrive at anything from that except by the Help of Allah^{azwj}.

وقال أمير المؤمنين انا قسيم الجنة والنار لا يدخلها داخل الا على احد قسمين وانا الفاروق الاكبر وانا الامام لمن بعدى والمؤدى عنى كان قبلى ولا يتقدمني احد الا احمد صلى الله عليه وآله واني واياه لعل سبيل واحد الا انه هو المدعو

And Amir-ul-Momineen^{asws} said: 'I^{asws} am the distributor of the Paradise and the Fire, none will enter inside except one of the two types. And I^{asws} am the Great Differentiator (*Farouq Al-Akbar*). And I^{asws} am the Imam^{asws} of those who will come after me^{asws}, and leading the ones who came before me^{asws}, and no one precedes me^{asws} except for Ahmad^{saww}, and I^{asws} and him^{saww} are on one path, except that he^{saww} is the one called by his^{saww} name. And I^{asws} have been given the six – knowledge of the deaths (*Manaaya*), and the afflictions (*Balaaya*), and the Testaments (*Wasaaya*) and the lineage (*Ansaab*) and the conciseness of speech (*Faslul Khitaab*). And I^{asws} am the Master of the spheres, and the country of the countries. And I^{asws} am the owner of the Staff, and the features (*Al-Maysam*), and the walker that the people talk about'.

(2) حدثنا عبد الله بن محمد عن ابراهيم بن محمد الثقفي عن بعض رفعه إلى ابي عبد الله عليه السلام انه قال قال الفضل لمحمد صلى الله عليه وآله وهو المقدم على الخلق جميعا لا يتقدمه احد وعلى عليه السلام المتقدم من بعده والمتقدم بين يدي على كالمقدم بين يدي رسول الله صلى الله عليه وآله وكذلك يجري للأئمة من بعده واحدا بعد واحد جعلهم الله اركان الارض ان تميد باهلها ورابطه على سبيل هداة لا يهتدى هاد من ضلالة الا بهم ولا يضل خارج من هدى الا بتقصير عن حقهم وامناء الله على ما اهبط الله من علم أو عذر أو نذر وشهداؤه على خلقه والحجة البالغة على من في الارض جرى لآخرهم من الله مثل الذي اوجب لاولهم فمن اهتدى بسبيلهم وسلم لامرهم فقد استمسك بحبل الله المتين وعروة الله الوثقى ولا يصل إلى شيء من ذلك الا بعون الله

2 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafy, from someone with an unbroken chain going up to Abu Abdullah^{asws} who has said:

Abu Abdullah^{asws} said: 'The preference is for Muhammad^{saww}, and he^{saww} is the preceding one on the whole of creation, no one precedes him^{asws}. And Ali^{asws} is the preceding one after him^{saww}, and the precedence in front of Ali^{asws} is like the precedence in front of the Messenger of Allah^{saww}. And that is how it is for the Imams^{asws} after him^{asws}, one after the other.

Allah^{azwj} Made them to be the Pillars of the Earth, stabilising it by its People^{asws}, associating them^{asws} on the Path of guidance. No guide can give guidance from ignorance except by them^{asws}, and no one can stray away from guidance except by reducing from their rights, and they^{asws} are the Trustees of Allah^{azwj} of what Came down from Allah^{azwj} from knowledge, vows, and they^{asws} are His^{azwj} witnesses on His^{azwj} creation, and the speaking Proofs^{asws} for the inhabitants of the Earth, and that is how it is for the last of them^{asws} from Allah^{azwj} as it was enjoined for the first of them^{asws}. The one who seeks guidance by their^{asws} way, and submits to their^{asws} commands has attached himself to the strong rope of Allah^{azwj}, and the Firmest Handle of Allah^{azwj}, and he will not arrive at anything except by the Help of Allah^{azwj}.

وان امير المؤمنين قال انا قسيم بين الجنة والنار لا يدخلها احد الا على احد قسمي واني الفاروق الأكبر وقرن من حديد وباب الايمان واني لصاحب العصا والميسم لا يتقدمني احد الا احمد صلى الله عليه وآله وان رسول الله صلى الله عليه وآله ليدعى فيكسا ثم يدعى فيستنطق ثم ادعى فانطق على حد منطقه ولقد اقرت لى جميع الاوصياء والانبياء بمثل ما اقرت به لمحمد صلى الله عليه وآله ولقد اعطيت السبع التي لم يسبقني إليها احد علمت الاسماء والحكومة بين العباد وتفسير الكتاب وقسمة الحق من المغانم بين بنى آدم فما شذ عنى من العلم شيء الا وقد علمنيه المبارك ولقد اعطيت حرفا يفتح الف حرف ولقد اعطيت زوجتي مصحفا فيه من العلم ما لم يسبقها إليه احد خاصة من الله ورسوله.

And Amir-ul-Momineen^{asws} said: 'I^{asws} am the distributor of the Paradise and the Hell-Fire, none will enter them except one of the two types. And I^{asws} am the Great Differentiator (*Al-Farouq Al-Akbar*), and the Tower of Power, and the Door of faith, and I^{asws} am the owner of the Staff, and the features (*Al-Maysam*), no one precedes

me^{asws} except Ahmad^{saww}. And the Messenger of Allah^{saww} prayed and spoke and then I prayed and I spoke to them, they then believed in my Wilayat as they believed in Mohammed^{saww}, then all the successors^{asws} and the Prophets^{as} acknowledge me^{asws} like what they^{as} acknowledged to Muhammad^{saww}. And I^{asws} have been Given the seven which none has preceded me^{asws} in these. I^{asws} know the Names, and the Governance between the servants, and the interpretation of the Book, and the division of the spoils of war between the children of Adam^{as}, and I^{asws} did not pervert anything from the meaning of the knowledge but I^{asws} was Blessed with its knowledge. And I^{asws} have been Given letters, each of which opens up to a thousand letters, and I^{asws} and my^{asws} wife^{asws} have been given a Parchment, which contains the knowledge which no one before has had, exclusive from Allah^{azwj} and His^{azwj} Messenger^{saww}.

(3) حدثنا احمد بن محمد وعبد الله عامر عن محمد بن سنان عن المفضل بن عمر الجعفي قال سمعت ابا عبد الله عليه السلام يقول فضل امير المؤمنين ما جاء به النبي صلى الله عليه وآله اخذ به وما نهى عنه انتهى عنه جرى له من الفضل ما جرى لمحمد صلى الله عليه وآله ولمحمد الفضل على جميع من خلق الله المتعقب عليه في شئ من احكامه كالمتعقب على الله وعلى رسوله **الراد عليه** في صغيرة أو كبيرة على حد الشرك بالله كان امير المؤمنين باب الله الذي لا يؤتى الا منه وسيله الذي من سلك بغيره هلك وكذلك جرى على الائمة الهدى واحدا بعد واحد جعلهم الله اركان الارض ان تميد باهلها والحجة البالغة من فوق الارض ومن تحت الثرى

3 – It has been narrated to us by Ahmad bin Muhammad, and Abdullah Aamir, from Muhammad Bin Sinan, from Al-Mufazzal-Bin Umar Al-Ju'fy who said:

'I heard Abu Abdullah^{asws} say: 'Give preference to Amir-ul-Momineen^{asws} of what the Prophet^{saww} came with, take to it, and what he^{asws} has forbidden, stay away from it. What happened for him^{asws} from the preference is what happened for Muhammad^{saww}, and for Muhammad^{saww} is the preference of the whole of creation of Allah^{azwj}. The pursuance to him^{asws} in something from the judgements is like pursuing to Allah^{azwj} and to His^{azwj} Messenger^{saww}. And not giving preference to him^{asws} reference is to him^{asws} in matters small or great is liking reaching the limit of association by Allah^{azwj} (*Al-Shirk Billah*). Amir-ul-Momineen^{asws} is the Door of Allah^{azwj} and Allah^{azwj} does not Give out except from it, and he^{asws} is His^{azwj} Path which, one must take, travelling on any other path leads to destruction, and the same is the case with the Imams^{asws} of Guidance, one after the other. Allah^{azwj} Made them to be the Pillars of the Earth, stabilising it by them^{asws}, and they^{asws} are the speaking Proofs^{asws} (of Allah^{azwj}) above the Earth and below the Throne'.

وقال عليه السلام كان امير المؤمنين كثيرا ما يقول انا قسيم الله بين الجنة والنار وانا الفاروق الاكبر وانا صاحب العصا والميسم ولقد اقرت لى جميع الملائكة والروح والرسول ما اقر ما اقروا لمحمد صلى الله عليه وآله ولقد حملت على مثل حملته وهى حمولة الرب تبارك وتعالى وان رسول الله يدعى فيكسى ويستنطق فينطق ثم ادعى فاكسى فاستنطق فانطق على حد منطقته ولقد اعطيت خصالا ما سبقني إليها احد قبلى علم المنايا والبلايا والانصاب وفصل الخطاب فلم يفتنى ما سبقني ولم يعزب عنى ما غاب عنى انشر باذن الله واودى عنه كل ذلك منا من الله مكنتي فيه بعلمه.

And he^{asws} said: 'Amir-ul-Momineen^{asws} used to frequently say: 'I^{asws} am the distributor for Allah^{azwj} between the Paradise and the Fire, and I^{asws} am the Great Differentiator (*Al-Farouq Al-Akbar*), and I^{asws} am the owner of the Staff, and the features (*Al-Maysam*), and all the Angels as well as the Spirits have acknowledged my^{asws} Authority and in the same way as they acknowledged Muhammad^{saww}, and moving away from me^{asws} is like moving away from Prophet^{saww}, and in the same way moving away from the Lord^{azwj} Blessed and High. And the Messenger of Allah^{saww} called, and warned and communicated the Message, I^{asws} answered to his call. And I^{asws} have been Given qualities which no one has ever preceded me^{asws} in these – Knowledge of the deaths, and the afflictions, and the lineages, and the

conciseness of speech. That which is past has not missed me, and that which is hidden did not escape me^{asws}, but it was displayed for me^{asws} by the Permission of Allah^{azwj}, and I^{asws} will perform all that from us^{asws} from Allah^{azwj} that He^{azwj} has Enabled me^{asws} regarding this, by His^{azwj} Knowledge’.

(4) حدثنا احمد بن الحسين عن احمد بن ابراهيم واحمد بن زكريا عن محمد بن نعيم عن يزدان بن ابراهيم عن حدثه من اصحابه عن ابي عبد الله عليه السلام قال سمعته يقول قال امير المؤمنين والله لقد اعطاني الله تبارك وتعالى تسعة اشياء لم يعطها احد قبلي خلا محمدا صلى الله عليه وآله لقد فتحت لى السبل وعلمت الانساب واجري لى السحاب وعلمت المنايا والبلايا وفصل الخطاب ولقد نظرت فى الملكوت باذن ربى

4 – It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim and Ahmad Bin Zakariyya, from Muhammad Bin Naeem, from Yazdaan Bin Ibrahim, from a companion of his, who has said the following:

‘I heard Abu Abdullah^{asws} said that ‘Amir-ul-Momineen^{asws} said: ‘By Allah^{azwj}! I^{asws} been Given by Allah^{azwj} Blessed and High, nine things which no one else before me^{asws} has been Given. During (the period of) Muhammad^{saww}, he^{saww} opened for me^{asws} the ways, and I^{asws} know the lineages, and how to make the clouds (to shade) me^{asws}, and I^{asws} have (the knowledge of) the deaths, and the afflictions, and the conciseness of speech, and I^{asws} looked at the kingdoms by the Permission of my^{asws} Lord^{azwj}.

فما غاب عنى ما كان قبل ولا فاتنى ما يكون من بعدى وان بولايتنى اكمل الله لهذه الامة دينهم و اتم عليهم النعم ورضى لهم الاسلام إذ يقول يوم الولاية لمحمد صلى الله عليه وآله يا محمد اخبرهم انى اليوم اكملت لهم دينهم واتممت عليهم نعمتي ورضيت لهم الاسلام دينا وكل ذلك منا من الله من به على فله الحمد.

It is not hidden from me^{asws} what has passed before, and I^{asws} will not miss what is going to take place after me^{asws}, and by my^{asws} Wilayah⁸, Allah^{azwj} has Completed for this community, their Religion, and Completed for them the Bounties, and is Chosen for them Islam, when He^{azwj} Said to Muhammad^{saww}, on the Day of the Al-Wilayah: **“O Muhammad^{saww}! Inform them that today I^{azwj} have Completed for them their Religion, and Completed for them My^{azwj} Bounties, and I have Chosen for them Islam as a Religion”**. And all that is from us^{asws}, from Allah^{azwj} the One Who^{azwj} has and for Him^{azwj} is the Praise’.

(5) حدثنا أبو الفضل العلوى عن سعد بن عيسى الكريزى البصري قال حدثنا ابراهيم بن الحكم بن طهر عن ابيه عن شريك بن عبد الله بن عبد الاعلى الثعلبي عن ابي وقاص عن سلمان الفارسي عن امير المؤمنين عليه السلام قال سمعته يقول عندي علم المنايا والبلايا والوصايا والانساب والاسباب وفصل الخطاب ومولد الاسلام ومولد الكفر وانا صاحب الميسم وانا الفاروق الاكبر وانا صاحب الكرات ودولة الدول فاستلوني عما يكون إلى يوم القيامة وعما كان على عهد كل نبي بعثه الله.

5 – It has been narrated to us by Abu Al-Fazl Al-Alawy, from Sa’d Bin Isa Al-Karbaz Al-Basry, from Ibrahim Bin Al-Hakam Bin Tahar, from his father, from Shareek Bin Abdullah Bin Abdul A’la Al-Tha’alby, from Abu Waqaas, from Salmaan Al-Farsy, who has said the following:

‘I heard Amir-ul-Momineen^{asws} say: ‘With me^{asws} is the knowledge of the deaths, and the afflictions, and the Commandments, and the lineages, and the reasons, and conciseness of speech, and the birth of Islam and the birth of infidelity, and I^{asws} am the owner of the features, and I^{asws} am the Great Differentiator, and I^{asws} am the owner of the spheres, and the countries of the countries. Ask me^{asws} about what will happen up to the Day of Judgement and what happened in the era of every Prophet Sent by Allah^{azwj}.

⁸ Mastership

(6) حدثنا احمد بن ابراهيم واحمد بن زكريا عن احمد بن نعيم عن يزيد بن ابراهيم عن حدثه من اصحابه عن ابي عبد الله عليه السلام قال سمعته يقول عندي علم المنايا و البلايا والوصايا والانساب و فصل الخطاب ومولد الاسلام ومولد الكفر وانا صاحب الكرات ودولة الدول فاسألوني عما يكون إلى يوم القيمة.

6 – It has been narrated to us by Ahmad Bin Ibrahim and Ahmad Bin Zakariyya, from Ahmad Bin Naeem, from Yazdaar Bin Ibrahim, from a companion of his, from Abu Abdullah^{asws}, said:

‘I heard him^{asws} say: ‘With me^{asws} is knowledge of the deaths, and the afflictions, and the Commandments, and the lineages, and conciseness of speech, and the birth of Islam, and the birth of infidelity, and I^{asws} am the owner of the spheres and the countries of the countries. Ask me^{asws} about what will happen up to the Day of Judgement’.

(10) باب في الاثمة عليهم السلام انهم الراسخون في العلم الذي ذكرهم الله تعالى في كتابه.

CHAPTER 10 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE ONES FIRMLY ROOTED IN KNOWLEDGE ABOUT WHOM^{asws} ALLAH^{azwj} HAS MENTIONED IN HIS^{azwj} BOOK

(1) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن سيف بن عميرة عن ابي الصباح الكناني قال قال أبو عبد الله عليه السلام يا ابا الصباح نحن قوم فرض الله طاعتنا لنا الانفال ولنا صفو المال ونحن الراسخون في العلم ونحن المحسودون الذين قال الله ام يحسدون الناس على ما اتيهم من فضله

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Sayf Bin Umeyra, from Abu Al-Asbaah Al-Kanany who said:

‘Abu Abdullah^{asws} said: ‘O Abu Al-Asbah, we^{asws} are the people, whose obedience has been obligated by Allah^{azwj}. For us^{asws} are the spoils of war and for us^{asws} is the purification of the wealth, and we^{asws} are those who are firmly rooted in knowledge, and we^{asws} are the envied ones about whom^{asws} Allah^{azwj} Said **[4:54] Or do they envy the people for what Allah has given them of His grace?**

(2) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن منصور عن ابن اذينة عن الفضيل بن يسار قال سألت ابا جعفر عليه السلام عن هذه الرواية مامن آية الا ولها ظهر وبطن وما فيه حرف الا وله حد يطلع ما يعنى بقوله لها ظهر وبطن قال ظهر وبطن هو تأويلها منه ما قد مضى ومنه ما لم يجئى كما تجرى الشمس والقمر كلما جاء فيه تأويل شئ منه يكون على الاموات كما يكون على الاحياء كما قال الله تعالى وما يعلم تأويله الا الله والراسخون في العلم ونحن نعلمه.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour, from Ibn Azina, from Al-Fazeyl Bin Yasaar who said:

‘I asked Abu Ja’far^{asws} about this report – There is no Verse but it has an apparent and a hidden, and there no letter in it except for it there is a limit. What is the meaning of His^{azwj} Words **“To it there is an apparent and a hidden?”** He^{asws} said: ‘Apparent and hidden, means that what has happened, and from it what has not come, flowing like the flowing of the sun and the moon. Whenever an interpretation of something has come, it was applicable for both the dead and the alive, as Allah^{azwj} has Said **[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge**, and we^{asws} know it’.

(3) حدثنا محمد بن الحسين عن وهب حفص عن ابي عبد الله عليه السلام قال سمعته يقول ان القرآن فيه محكم ومتشابه فاما المحكم فنؤمن به فنعمل به وندين به واما المتشابه فنؤمن به ولا نعمل به وهو قول الله تبارك وتعالى فاما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله وما يعلم تأويله الا الله والراسخون في العلم

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Wahab Hafs, who has narrated the following:

‘I heard Abu Abdullah^{asws} say: ‘The Quran has both the Decisive and the Allegorical. As for the Decisive, we^{asws} believe in them and act in accordance with them and make them to be our^{asws} Religion, and as for the Allegorical, we^{asws} believe in them, but do not act upon them, and that is the Statement of Allah^{azwj} Blessed and High **[3:7] then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge**’.

(4) حدثنا يعقوب بن يزيد عن محمد بن أبي عمير عن عمر بن أذينة عن بريد العجلي عن أبي جعفر عليه السلام في قول الله تعالى وما يعلم تأويله إلا الله والراسخون في العلم قال رسول الله صلى الله عليه وآله أفضل الراسخين قد علمه الله جميع ما أنزل الله إليه من التنزيل والتأويل وما كان الله لينزل عليه شيئاً لم يعلمه تأويله وأوصيائه من بعده يعلمونه كله والذين لا يعلمون تأويله إذا قال العالم فيه العلم فأجابهم الله يقولون أمنا به كل من عند ربنا والقرآن له خاص وعام ومحكم ومتشابه وناسخ ومنسوخ.

4 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Al-Ajaly, who has said:

Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} [3:7] **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge**, has said that the Messenger of Allah^{saww} said: 'The highest of those firmly rooted is the ones upon whom^{saww} Allah^{saww} has Taught all of what Came down upon him^{saww} from the Revelation, and the explanation. And there was nothing from what Allah^{azwj} Sent down that He^{azwj} did not Teach him^{saww} its explanation, and the successors^{asws} after him^{saww} also came to know all of it, but those who do not know its explanation (Alim), then say we believe but Allah^{azwj} has Answered them **say: We believe in it, it is all from our Lord**, and the Quran has for it Special, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated'.

(5) حدثنا أحمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن أيوب بن الحر وعمران بن علي عن أبي بصير عن أبي عبد الله عليه السلام قال نحن الراسخون في العلم ونحن نعلم تأويله.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Ayub Bin Al-Hur and Umraan Bin Ali, from Abu Baseer who has said the following:

Abu Abdullah^{asws} said: 'We^{asws} are the ones firmly rooted in knowledge and we^{asws} know it's (Quran's) explanation'.

(6) حدثنا أحمد بن محمد عن ابن أبي عمير عن أبي الصباح الكناني قال قال لي أبو عبد الله عليه السلام يا أبا الصباح نحن قوم فرض الله طاعتنا لنا الإنفال ولنا صفو المال ونحن الراسخون في العلم ونحن المحسودون الذين قال الله في كتابه.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abu Al-Asbaah Al-Kanany who said:

'Abu Abdullah^{asws} said to me: 'O Abu Al-Asbaah, we^{asws} are a people that Allah^{azwj} has Made our^{asws} obedience to be obligatory. For us^{asws} are the spoils of war and for us is the purification of the wealth, and we^{asws} are the ones firmly rooted in knowledge, and we^{asws} are the envied ones about whom Allah^{azwj} has Said in His^{azwj} Book'.

(7) حدثنا أحمد بن محمد بن خالد عن سيف بن عميرة عن أبي بصير قال قال أبو جعفر عليه السلام نحن الراسخون في العلم ونحن نعلم تأويله.

7 – It has been narrated to us by Ahmad Bin Muhammad Bin Khalid, from Sayf Bin Umeyra, from Abu Baseer who said:

'Abu Ja'far^{asws} said: 'We^{asws} are the ones firmly rooted in knowledge and we^{asws} know it's (Quran's) explanation'.

(8) حدثنا إبراهيم بن اسحق عن عبد الله بن حماد عن بريد بن معاوية العجلي عن أحدهما في قول الله تعالى وما يعلم تأويله إلا الله والراسخون في العلم فرسول الله أفضل الراسخين في العلم قد علمه الله جميع ما أنزل الله عليه من التنزيل والتأويل وما كان الله لينزل عليه شيئاً لم يعلمه تأويله وأوصيائه من بعده يعلمونه كله والذين لا يعلمون تأويله إذا قال العالم فيه فأجابهم الله يقولون أمنا به كل من عند ربنا والقرآن خاص وعام ومحكم ومتشابه وناسخ ومنسوخ والراسخون في العلم يعلمونه.

8 – It has been narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Bureyd Bin Muawiyah Al-Ajaly, who has narrated the following:

One of them^{asws}, regarding the Statement of Allah^{azwj} the High **[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge**, having said: 'The Messenger of Allah^{saww} is the highest of those firmly rooted in knowledge. Allah^{azwj} Taught him^{saww} all of what Came down upon him^{saww}, from its Revelation, and the explanation, and there did not Come down upon him^{saww} anything that He^{azwj} did not Teach him^{saww} it's explanation, and to the successors^{asws} after him^{saww} came to know all of it and those that do not know its explanation, if a scholar (knowledgeable one) speaks to them regarding this, Allah^{azwj} has Answered them **say: We believe in it, it is all from our Lord**, and the Quran has for it Special, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated, and the ones firmly rooted in knowledge know this'.

(11) باب في الانمة اوتوا العلم واثبت ذلك في صدورهم

CHAPTER 11 – REGARDING THE IMAMS^{asws}, THEY^{asws} HAVE BEEN GIVEN THE KNOWLEDGE AND THAT HAS BEEN ESTABLISHED IN THEIR^{asws} CHESTS

(1) حدثنا يعقوب بن يزيد ومحمد بن الحسين عن ابن ابي عمير عن عمر بن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام قال قلت له قول الله بل هو آيات بينات في صدور الذين اوتوا العلم قال ايانا عنى.

1 – It has been narrated to us by Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who has said:

Abu Ja'far^{asws} said when I said to him^{asws} the Statement of Allah^{azwj} **[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge.** he^{asws} said: 'It means us^{asws}'.

(2) حدثنى محمد بن عبد الحميد عن سيف بن عميرة عن ابي بصير عن ابي جعفر عليه السلام قال تلى هذه الآية بل هو آيات بينات في صدور الذين اوتوا العلم قال انتم هم قال ابي جعفر من عسى ان يكونوا.

2 – It has been narrated to me Muhammad Bin Abdul Hameed, from Sayf Bin Umeyra, from Abu Baseer, who has reported the following:

Abu Baseer said, 'I recited, in front of Abu Ja'far^{asws}, this Verse **[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge.** I said, 'You^{asws} are (one of) them?' Abu Ja'far^{asws} said: 'Who else would it be?'

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن عثمان بن عيسى عن ابن ابي حمزة عن ابي بصير عن ابي جعفر عليه السلام انه قرء هذه الآية بل هو آيات بينات في صدور الذين اوتوا العلم ثم قال يا ابا محمد والله ما قال بين دفتي المصحف قلت منهم جعلت فداك قال من عسى ان يكونوا غيرنا.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Ibn Abu Hamza, from Abu Baseer who has said:

Abu Ja'far^{asws} recited this Verse **[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge** then said: 'O Abu Muhammad, by Allah^{azwj}, what has been Said between the covers of the Parchment?' I said, 'Who are they, may I be sacrificed for you^{asws}? He^{asws} said: 'Who else would it be other than us^{asws}?'

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان عن ابن مسكان عن حجر عن حمزان عن ابي جعفر عليه السلام وابى عبد الله البرقى عن ابي الجهم عن اسباط عن ابي عبد الله عليه السلام في قول الله تبارك وتعالى بل هو آيات بينات في صدور الذين اوتوا العلم قالوا نحن.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Ibn Muskaan, from Hujr, from Hamraan, from Abu Ja'far^{asws}; and Abu Abdullah Al-Barqy, from Abu Al-Jahm, from Asbaat who has said the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Blessed and High **[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge,** he^{asws} said: 'Its about Us^{asws}'.

(5) حدثنا محمد بن الحسين عن يزيد عن هارون بن حمزة عن ابي عبد الله عليه السلام قال سمعته يقول هو آيات بينات في صدور الذين اوتوا العلم قال هي الائمة خاصة.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Yazeed, from Haroun Bin Hamza, who has said:

'I heard Abu Abdullah^{asws} say: **[29:49] these are clear communications in the breasts of those who are granted knowledge,** he^{asws} said: 'They^{asws} are the Imams^{asws} especially (exclusive of all others)'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ايوب بن حر عن حمران قال سألت ابا عبد الله عليه السلام يقول عن قول الله تبارك وتعالى بل هو آيات بينات في صدور الذين اوتوا العلم قلت انتم هم قال من عسى ان يكون.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Ahya Al-Halby, from Ayub Bin Hur, from Hamraan who said:

‘I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Blessed and High [29:49] **Nay! these are clear communications in the breasts of those who are granted knowledge**, I said, ‘You^{asws} are (one of) them?’ He^{asws} said: ‘Who else would it be?’

(7) حدثنا محمد بن الحسين عن علي بن اسباط عن اسباط قال سأله الهيسى عن قول الله عزوجل بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الائمة.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Asbaat who said:

‘Al-Haysi asked him^{asws} about the Statement of Allah^{azwj} Mighty and Majestic [29:49] **Nay! these are clear communications in the breasts of those who are granted knowledge**, he^{asws} said: ‘Its them^{asws}, the Imams^{asws}’.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل قال سأله عن قوله تعالى بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الائمة.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl who said:

‘I asked him^{asws} about the Statement of Allah^{azwj} the High [29:49] **Nay! these are clear communications in the breasts of those who are granted knowledge**, he^{asws} said: ‘They^{asws} are the Imams^{asws}’.

(9) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ايوب بن حر عن حمران بن علي جميعا عن ابي بصير قال سئلت ابا عبد الله عليه السلام عن هذه الاية بل هو آيات بينات في صدور الذين اوتوا العلم فقال والله ما قال في المصحف قلت فانتم هم قال فمن عسى ان يكون.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-halby, from Ayub Bin Hur, from Hamraan Bin Ali together, from Abu Baseer who said:

‘I asked Abu Abdullah^{asws} about this Verse [29:49] **Nay! these are clear communications in the breasts of those who are granted knowledge**, he^{asws} said: ‘By Allah^{azwj}, what is being said regarding the Parchment?’ I said, ‘You^{asws} are the ones’. He^{asws} said: ‘Who else would it be?’

(10) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام في قول الله عزوجل بل هو آيات بينات في صدور الذين اوتوا العلم قال ايانا عنى.

10 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Musa AL-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said:

Abu Abdullah^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic [29:49] **Nay! these are clear communications in the breasts of those who are granted knowledge**, said: ‘It means us^{asws}’.

(11) حدثنا محمد بن الحسين عن صفوان عن ابن مسكان عن حجر عن حمران وعبد الله عجلان عن ابي جعفر عليه السلام في قول الله عزوجل بل هو آيات بينات في صدور الذين اوتوا العلم قال نحن الائمة خاصة وما يعقلها الا العالمون فرغم ان من عرف الامام والايات ممن يعقل ذلك.

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hujr, from Hamraan and Abdullah Ajlaan, who has said:

Abu Ja’far^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic [29:49] **Nay! these are clear communications in the breasts of those who are granted**

knowledge, has said: 'We^{asws}, the Imams^{asws} especially, and what is being Spoken about except for those that know. Do you think that the one who recognises the Imam^{asws} and the Verses is for those who are being Spoken about?'

(12) حدثنا عباد بن سليمان عن سعد بن سعد عن محمد بن الفضيل سألت ابا الحسن الرضا عليه السلام عن قول الله تعالى بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الائمة خاصة.

12 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Muhammad Bin Al-Fazeyl who said:

'I asked Abu Al-Hassan Al-Reza^{asws} about the Statement of Allah^{azwj} the High **[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge**, he^{asws} said: 'They^{asws} are the Imams^{asws} especially (exclusive of all others)'.

(13) حدثنا محمد بن خالد الطيالسي عن سيف بن عميرة عن أبي بصير عن أبي جعفر عليه السلام قال الرجس هو الشك ولا نشك في ديننا ابدا ثم قال بل هو آيات بينات في صدور الذين اوتوا العلم قلت انتم هم قال من عسى ان يكون.

13 – It has been narrated to us by Muhammad Bin Khalid Al-Tayaalis, from Sayf Bin Umeyra, from Abu Baseer, who has said:

Abu Ja'far^{asws} having said: 'The impurity (Al-Rijs) is the doubt, and we^{asws} do not doubt in our^{asws} Religion ever'. Then said: '**[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge**'. I said, 'You^{asws} are (one of) them?' He^{asws} said: 'Who else would it be?'

(14) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد الجوهري عن محمد بن يحيى عن عبد الرحمن عن ابي جعفر عليه السلام قال ان هذا العلم انتهى إلى آي في القرآن ثم جمع اصابعه ثم قال بل هو آيات بينات في صدور الذين اوتوا العلم.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jowhary, from Muhammad Bin ahya, from Abdul Rahmaan, who has said:

Abu Ja'far^{asws} having said: 'This is the knowledge which ended with me^{asws}, regarding the Quran', then he^{asws} joined his^{asws} fingers together, then said: '**[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge**'.

(15) حدثنا احمد بن محمد عن الحسن بن محبوب عن عبد العزيز العبدى قال سألت ابا عبد الله عليه السلام عن قول الله تعالى بل هو آيات بينات في صدور الذين اوتوا العلم قال نحن وايانا.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdul Aziz Al-Abady who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} '**[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge**', he^{asws} said: 'We^{asws} are the ones^{asws}'.

(16) محمد بن الحسين عن جعفر بن بشر و الحسن بن على بن فضال عن المثنى بن الحناط عن الحسن الصيقل قال قلت لابي عبد الله عليه السلام بل هو آيات بينات في صدور الذين اوتوا العلم قال نحن وايانا عني.

16 – Muhammad Bin Al-Husayn, from Ja'far Bin Bishr, and Al-Hassan Bin Ali Bin Fazaal, from Al-masny Bin Al-hanaat, from Al-Hassan Al-SayqAl-who said:

'I said to Abu Abdullah^{asws} '**[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge**', he^{asws} said: 'We^{asws} and it means me^{asws}'.

(17) حدثني محمد بن الحسين عن يزيد بن سعد عن هارون بن حمزة عن ابي عبد الله عليه السلام قال سمعته يقول بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الاثمة خاصة وما يعقلها الا العالمون فزعم ان من عرف الامام والايات ممن يعقل ذلك.

17 – It has been narrated to me by Muhammad Bin Al-Husayn, from Yazeed Bin Sa'd, from Haroun bin Hamza, who has said:

'I heard Abu Abdullah^{asws} say: '**[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge**', they are the Imams^{asws}, and what is being Spoken about (in the Book) they^{asws} certainly know it.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا عباد بن سليمان عن ابيه سليمان عن سدير عن ابي عبد الله عليه السلام قال قلت له قول الله تبارك وتعالى بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الاثمة وقوله تعالى قل هو نباء عظيم انتم عنه معرضون قال الذين اوتوا العلم الاثمة والنباء الامامة.

1 – It has been narrated to us by Abaad Bin Suleyman, from his father, from Sudeyr, who has said the following:

Abu Abdullah^{asws} replied when I asked from him^{asws} about the Statement of Allah^{azwj} Blessed and High '[29:49] **Nay! these are clear communications in the breasts of those who are granted knowledge**', he^{asws} said: 'They^{asws} are the Imams^{asws}, and the Statement of the High [38:67] **Say: It is a message of importance, [38:68] (And) you are turning aside from it**;', those who are Granted knowledge are the Imams^{asws} and the Message of importance (Nabaa) is the Imamate'.

(12) باب في الانمة عليهم السلام انهم اعطوا اسم الله الاعظم وكم حرف هو

CHAPTER 12 – REGARDING THE IMAMS^{asws}, THEY^{asws} HAVE BEEN GIVEN THE GREAT NAME OF ALLAH^{azwj}, AND OF HOW MANY LETTERS IT IS

(1) حدثنا احمد بن محمد عن علي بن الحكم عن محمد بن الفضل قال اخبرني ضريس الوابشى عن جابر عن ابي جعفر عليه السلام قال ان اسم الله الاعظم على ثلاثة وسبعين حرفا وانما كان عند آصف منها حرف واحد فتكلم به فخشف بالارض ما بينه وبين سرير بلقيس ثم تناول السرير يده ثم عادت الارض كما كانت اسرع من طرفة عين وعندنا نحن من الاسم اثنان وسبعون حرفا وحرف عند الله استأثر به في علم الغيب عنده ولا حول ولا قوة الا بالله العلي العظيم.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazaal, from Zareys Al-Wabishy, from Jabir, who has said:

Abu Ja'far^{asws} said: 'The Great Name of Allah^{azwj} is on seventy three letters, Asif (Barkhia), however, only had the knowledge of one of these. He spoke by it and the Earth contracted between him and the throne of Bilquis, then he grabbed the throne of Bilquis by his hand, then the earth became as it was before. This happened in the blink of an eye. And with us^{asws} are seventy two letters, and one letter is with Allah^{azwj} by which He^{azwj} Accounts of the knowledge of the unseen which is with Him^{azwj}, and there is no Power and no Might except with Allah^{azwj} the High, the Magnificent'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن خالد عن زكريا بن عمران القمي عن هارون ابن الجهم عن رجل من اصحاب ابي عبد الله عليه السلام لم يحفظ اسمه قال سمعت ابا عبد الله عليه السلام يقول ان عيسى بن مريم اعطى حرفين وكان يعمل بهما واعطى موسى بن عمران اربعة احرف واعطى ابراهيم ثمانية احرف واعطى نوح خمسة عشر حرفا واعطى آدم خمسة وعشرون حرفا وانه جمع الله ذلك لمحمد صلى الله عليه وآله واهل بيته وان اسم الله الاعظم ثلاثة وسبعون حرفا اعطى الله محمدا صلى الله عليه وآله اثنين وسبعين حرفا وحجب عنه حرفا واحدا.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Khalid, from zakariya Bin Umraan Al-Qummy, from haroun Ibn Al-Jahm, from a man from the companions of Abu Abdullah^{asws} whose name has not been preserved, said:

'I heard Abu Abdullah^{asws} say: 'Isa bin Maryam^{as} was Given two letters, and he^{as} used to act by these, and Musa Bin Imraan^{as} was Given four letters, and Ibrahim^{as} was Given eight letters, and Nooh^{as} was Given fifteen letters, and Adam^{as} was Given twenty five letters, and Allah^{azwj} Gathered these together for Muhammad^{saww} and the People^{asws} of His^{azwj} Household. And the Great Names of Allah^{azwj} are seventy three letters. Allah^{azwj} Gave to Muhammad^{saww} seventy two letters, and Veiled from him^{saww} one letter'.

(3) احمد بن محمد عن ابي عبد الله البرقي يرفعه إلى ابي عبد الله عليه السلام قال ان الله عزوجل جعل اسمه الاعظم على ثلاثة وسبعين حرفا فاعطى آدم منها خمسة وعشرين حرفا واعطى نوحا منها خمسة عشر حرفا واعطى ابراهيم ثمانية احرف واعطى موسى منها اربعة احرف واعطى عيسى منها حرفين وكان يحيى بهما الموتى ويبرئ بهما الاكمه والابرص واعطى محمدا اثنين وسبعين حرفا واحتجب حرفا لنلا يعلم مافى نفسه ويعلم مانفس العباد.

3 – Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, with an unbroken chain going up to Abu Abdullah^{asws}:

Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic, one of His^{azwj} Great Name has seventy three letters. Adam^{as} was Given from these twenty five letters, and Nooh^{as} was Given from these fifteen letters, and Ibrahim^{as} was Given from these eight letters, and Musa^{as} was Given from these four letters, and Isa^{as} was Given from these two letters by which he^{saww} used to revive the dead and cure the blind and the leper, and Muhammad^{saww} was Given seventy two letters, and He^{azwj} Veiled one letter for Himself^{azwj}, so as to Know what is with Himself^{azwj} and know what is with the servants'.

(4) حدثنا محمد بن عبد الجبار عن ابي عبد الله البرقي عن فضالة بن ايوب عن عبد الصمد بن بشير عن ابي عبد الله عليه السلام قال كان مع عيسى بن مريم حرفان يعمل بهما وكان مع موسى عليه السلام اربعة احرف وكان مع ابراهيم ستة احرف وكان مع آدم خمسة وعشرون حرفا وكان مع نوح ثمانية وجمع ذلك كله لرسول الله صلى الله عليه وآله ان اسم الله ثلاثة و سبعون حرفا وحجب عنه واحدا.

4 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayub, from Abdul Samad Bin Bashir, who has said the following:

Abu Abdullah^{asws} said: ‘There used to be with Isa^{as} two letters. He^{as} acted by these, and with Musa^{as} used to posses four letters, and Ibrahim^{as} had six letters, and Adam^{as} had twenty five letters, and Nooh^{as} had eight letters, and all these were gathered together for the Messenger of Allah^{saww}. The Name of Allah^{azwj} is one seventy three letters and He^{azwj} has Veiled from him^{saww} one’.

(5) حدثنا ابراهيم بن هاشم عن محمد بن حفص عن عبد الصمد بن بشير عن ابي عبد الله عليه السلام قال كان مع عيسى بن مريم الخ.

5 – It has been narrated to us by Ibrahim Bin Hashaam, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir, who has said:

Abu Abdullah^{asws} said: ‘There used to be with Isa Bin Maryam . . . etc.’ (remaining part of the Hadith has been lost).

(6) حدثنا محمد بن عيسى عن علي بن الحكم عن محمد بن الفضيل عن ضريس الوايشي عن جابر عن ابي جعفر عليه السلام قال قلت له جعلت فداك قول العالم انا اتيك به قبل ان يترد اليك طرفك قال فقال يا جابر ان الله جعل اسمه الاعظم على ثلاثة وسبعين حرفا فكان عنده العالم منها حرف واحد فانخسفت الارض ما بينه وبين السرير حتى التقت القطعتان وحول من هذه على هذه وعندنا من اسم الله الاعظم اثنان وسبعون حرفا وحرف في علم الغيب المكنون عنده.

6 – It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Zareys Al-Wabishy, who has said:

Jabir reports that I said to Abu Ja'far^{asws}, ‘May I be sacrificed for you^{asws}, the Statement [27:40] **I will bring it to you in the twinkling of an eye**’. He^{asws} said: ‘O Jabir, Allah^{azwj} Based His^{azwj} Great Name on seventy three letters. There used to be with him (Asif) the knowledge of one of these letters. The Earth contracted between him and the throne of Bilquis until the two met, and then it diverted back as it was before, whereas with us^{asws}, from the Great Name of Allah^{azwj} are seventy two letters, and one letters regarding the knowledge of the unseen is hidden with Him^{azwj}’.

(7) حدثنا ابراهيم بن هاشم عن محمد بن حفص عن عبد الصمد بن بشير عن ابي عبد الله عليه السلام قال ان اسم الله الاعظم على ثلاثة وسبعين حرفا كان عند اصف منها حرف واحد فتكلم به فخسف بالارض ما بينه وبين سرير بلقيس ثم تناول السرير بيده ثم عادت الارض كما كان اسرع من طرفة عين وعندنا من الاسم اثنان وسبعون حرفا وحرف عند الله تعالى استأثر به في علم الغيب المكتوب.

7 – It has been narrated to us by Ibrahim Bin Hashaam, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir, who has said:

Abu Abdullah^{asws} said: ‘The Great Name of Allah^{azwj} is on seventy three letters. There used to be with Asif, from these, one letter. He spoke by it to shrink the earth between himself and the throne of Bilquees, then he grabbed the throne by his hand, then the earth returned to as it was before in the blink of an eye, and with us^{asws}, from the Name, are seventy two letters, and one letter is with Allah^{azwj} the High. He^{azwj} Accounts by it in the knowledge of the unseen, as being written’.

(8) حدثنا احمد بن محمد عن علي بن الحكم عن محمد بن الفضيل عن سعد ابي عمرو الجلاب عن ابي عبد الله عليه السلام قال ان اسم الله الاعظم على ثلاثة وسبعين حرفا و انما كان عند اصف منها حرف واحد فتكلم فيه فخسف بالارض ما بينه وبين سرير بلقيس ثم تناول السرير بيده ثم عادت الارض كما كان اسرع من طرفة عين وعندنا نحن من الاسم اثنان وسبعون حرفا وحرف عند الله تعالى استأثر به في علم الغيب المكنون عنده.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Sa'd Abu Amro Al-Jalaab, who has said:

Abu Abdullah^{asws} said: 'The Great Name of Allah^{azwj} is on seventy three letters, and there used to be with Asif one letter from these. He spoke by it, the earth which was between him and the throne of Bilquis contracted, then he grabbed the throne by his hand, then the earth returned back to as it was before in the blink of an eye, and with us^{asws}, from the Name, are seventy two letters, and one letter is with Allah^{azwj} by which He^{azwj} Accounts for the knowledge of the unseen, Protected'.

(9) حدثنا احمد بن موسى عن احمد بن عبدوس الخليجي عن علي بن الحكم عن محمد بن الفضيل عن سعد ابى عمرو عن ابى عبد الله عليه السلام قال ان اسم الله الاعظم على اثنين وسبعين حرفا وانما كان عند اصف كاتب سليمان وكان يوحى اليه حرف واحد الف أو واو فتكلم فانخرقت له الارض حتى التفت فتناول السرير وان عندنا من الاسم احدا وسبعين حرفا وحرف عند الله في غيبه.

9 – It has been narrated to us by Ahmad Bin Musa, from Ahmad Bin Abdous Al-Khaleejy, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Sa'd Abu Amro who has said:

Abu Abdullah^{asws} said: 'The Great Name of Allah^{azwj} is on seventy three letters. Asif, the minister of Suleiman, was Revealed with one letter, 'Aleef' or 'Waaw'. When he recited it, the Earth contracted for him until it turned. He grabbed the throne, and with us^{asws} are seventy-two letters from the Name, and one letter is with Allah^{azwj} in His^{azwj} hidden'.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا الحسن بن علي بن عبد الله عن الحسين بن علي بن فضال عن داود بن أبي يزيد عن بعض أصحابنا عن عمر بن حنظلة فقال قلت لأبي جعفر عليه السلام اني اظن ان لي عندك منزلة قال اجل قال قلت فان لي اليك حاجة قال وما هي قال قلت تعلمني الاسم الاعظم قال وتطبيقه قلت نعم قال فادخل البيت قال فدخل البيت فوضع أبو جعفر يده على الارض فاطلم البيت فارعدت فرايص عمر فقال ما تقول اعلمك فقال لا قال فرفع يده فرجع البيت كما كان.

1 – It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Al-Husayn Bin Ali Bin Fazaal, from Dawood Bin Abu azeed, from one of our companions, from Umar Bin Hanzala who said:

'I said to Abu Ja'far^{asws}, 'Do I have some status with you^{asws}'. He^{asws} said: 'For?' I said, 'I have a need from you'. He^{asws} said: 'And what is that?' I said, 'Teach me the Great Name'. He^{asws} said: 'Will you be able to tolerate it?' I said, 'Yes'. He^{asws} said: 'Enter the house'. I entered the house. Abu Ja'far^{asws} placed his^{asws} hand on the Earth. The house darkened, then parts of it trembled. He^{asws} said: 'What were you saying that I^{asws} should teach you?' I said, 'No'. He^{asws} raised his^{asws} hand. The house returned to how it used to be before'.

(2) حدثنا احمد بن محمد بن محمد بن علي بن الحكم عن شعيب العنقرقوقي عن أبي بصير عن أبي عبد الله عليه السلام قال كان سليمان عنده اسم الله الاكبر الذي إذا سئل اعطى وإذا دعا به اجاب ولو كان اليوم لاحتاج اليها.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Shuaib Al-Aqarquqy, from Abu Baseer, who has said:

Abu Abdullah^{asws} said: Suleiman^{asws} had with him^{as} the Great Name of Allah^{azwj}. Whatever he^{as} asked by it, he^{as} got it, and if he^{as} supplicated by it, it got answered. And had it been today, he^{as} would be in need of us^{asws}.

(3) حدثنا الحسين بن محمد بن عامر عن معلى بن محمد عن احمد بن محمد بن محمد بن عبد الله عن علي بن محمد النوفلي عن أبي الحسن العسكري ع قال سمعته يقول اسم الله الاعظم ثلاثة وسبعون حرفا وانما كان عند اصف منه حرف واحد فتكلم فانخرقت له الارض فيما بينه وبين سبا فتناول عرش بلقيس حتى صيره إلى سليمان ثم انبسطت الارض في اقل من طرفة عين وعندنا منه اثنتان وسبعون حرفا وحرف عند الله استأثر به في علم الغيب.

3 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Ahmad Bin Muhammad Ibn Abdullah, from Ali Bin Muhammad Al-Nowfaly, who has said:

'I heard Abu Al-Hassan Al-Askari^{asws} say: 'The Great Name of Allah^{azwj} is on seventy three letters, Asif (Barkhia) only had knowledge of one of these letters. When he recited it, the Earth contracted for him, between him and Sheba. He grabbed the throne of Bilquis until he brought it over to Suleiman^{as}. Then the earth unrolled itself, in less than the blink of an eye, and with us^{asws} from these are seventy two letters, and there is one letter with Allah^{azwj}, He^{azwj} Accounts by it the knowledge of the unseen'.

تم الجزء الرابع ويتلوه الجزء الخامس.

THIS CONCLUDES PART FOUR, AND WILL BE FOLLOWED BY PART FIVE